

THE MONTHLY ANTHOLOGY,

FOR

FEBRUARY, 1808.

For the Anthology.

ABORIGINAL INDIANS.

THE unhappy descendants of those warlike ancestors, who once exercised the just rights of sovereignty over the soil we inhabit, until superiour craft in the first place, and superiour force in the second, compelled them to surrender their inheritance, and to seal the conveyance with their blood, seem peculiarly entitled to our commiseration and regard. We invaded the quietude of their forests, corrupted the simplicity of their manners, and left to their posterity all the curses of civilization, without one of its benefits. The Indian is now (if I may be allowed the expression) little more than the shadow of his departed ancestors. With an insatiable appetite for glory, and a magnanimous contempt of danger in its acquisition, their onset was terrible, and their expiring agonies breathed defiance. We have been taught to look with reverence on antiquity ; but it may be made a very serious question, whether all the records of past ages can produce examples of more heroick contempt of death, than the forests of America have furnished ? Ingenuity had already been taxed to its full competence to devise tortures more exquisite ; yet indisputable tradition relates that the

forests of America have exhibited the spectacle of a captive, while slowly expiring at the stake amidst the horrible variety of his torments, coolly suggesting modes of suffering more acute for his own body to endure. We are almost induced to believe, that the contempt of death influenced their physical nature, and, by removing all susceptibility from their nerves, enabled them to suffer in a manner congenial to their wishes. The descendants of these gallant souls we now behold dissipating, as civilized life invades the recesses of their forests ; and one or two centuries will probably allow them little more than historical existence. A sort of chivalry in reformation is one of the distinguishing features of the present age. Every artifice has been employed to tempt the Indian from his wilderness ; but the experiment has so often unsuccessfully encountered the recurrence of former habits, that we may venture to pronounce it incompetent. Naturalists have observed of the beaver, that, when domesticated, he gives no evidence of that shrewd sagacity and calculating judgment, that distinguishes him in the society of his fellows ; but, on the contrary, he is sluggish and inert, and dozes away a

sullen kind of existence. Thus the Indian, when he quits his native haunts, leaves all his ancient properties behind him, contracts all the vices of civilization, and returns to his comrades with the pestilence. Benevolence may delight to confer favours ; but if the subject renounces them, or turns them to a purpose destructive of himself, a still further distribution is no longer a blessing, but a curse. The Indian, even in his natural state, regards rest as the completion of enjoyment. The calls of hunger can alone rouse him from his lethargy, and, when the woods have satisfied the cravings of his appetite, he relapses into his former habits of indolence. This constitutional malady is of itself an insurmountable obstacle to the advance of civilization. When the earth yields her tributes to the hands of such reluctant industry, they are not hoarded up with a provident caution to alleviate the austerity of the seasons, but bartered away for that pernicious opiate, which secures them present rest. The same propensity, that formerly prompted them to dare the terrors of their native woods, is now turned into another and a more inglorious channel. The intoxicating draught is more easily procured, than the repast which the wilderness affords, and the manufacture of an idle broom or a basket ensures a plentiful supply. Daily experience confirms the remark, that even the descendants of savages, who were born in civilized life, and from earliest infancy have partook largely of its benefits, still maintain an obstinate struggle with destiny, rove about discontented and dejected, the miserable victim of cruel experiment, and living libels on the theories of philosophers. Let them once

more enjoy their solitary rocks, and, as civilization recedes, the energy of their nature revives.

It has already been observed, that a tendency to rest is the distinguishing trait of an Indian. Nature seems in some climates to have protected this indolence by her own munificence, spontaneously pouring her treasures in such abundance, as to supercede the necessity of labour. In the island of Otaheite missionaries have exerted themselves for ten successive years to disseminate Christianity and the arts of social life. Wearied and exhausted in an undertaking, proved by experiment to be hopeless, they propose to abandon their project, and to return to their native country. They have cultivated the soil, with a view to excite a spirit of emulation amongst the natives ; but their reply is, that their parent has already by her bounty anticipated all the exertions of her children. Equally unsuccessful have been their efforts to promulgate the gospel. The Indians pertinaciously adhere to their preconceived habits and opinions, as the standard of right and wrong, allowing no other standard of comparison to be just. Their Deity is still a fowl, who receives their sacrifice and adoration ; nor have all the efforts of the missionaries abated their reverence for one of his feathers. Our fair countrywomen will not relish the savage compliment paid to their sex, when they are informed, that the natives do not scruple to deprive their tender infants of existence, if they belong to their class ; alledging no other reason for so doing, than the expense of their education. Still the laws are very liberal to matrimonial alliance ; for every man is allowed as many wives as he pleases to have, the number be-

ing only limited by his competency to maintain them. As a pledge of the sincerity of the friendship they profess, a loan of a wife is regarded as the highest; the rejection of which is atonable only by blood. Here a whimsical inconsistency in their predominant conceptions of justice and propriety is worthy of notice. If a friend asks the same indulgence with one of their sisters, which amongst their wives it is even dangerous to refuse, the brother is alarmed for the honour of his family, and the personal security of the guest is put in jeopardy. To account for this apparent paradox, let it be understood, that, amongst these ardent and uncultivated minds, a friend is regarded as an integral part of themselves; hence wherever it is lawful for them to have intercourse, a friend may claim the same indulgence. As Nature has branded an alliance between a brother and a sister with incest, they transfer to a friend the opprobrium which would in that case alight upon themselves, if any request, short of matrimony, was solicited. He then doffs the character of a friend, and assumes that of a brother.

Like the ancient Picts, they delight much in tatooing their bodies with every device, which their capricious fancy may represent. The minister of justice, who hears, rejects, or redresses the complaints of the inhabitants, has one half of his body, from the crown of his head to the sole of his foot, including even the eye-lash, by artificial expedient made perfectly black. The other half shines with a light and delicate copper hue. When the suppliant, without the dull formality of a writ or declaration, implores a redress of his grievances, if the mind of the judge is inauspicious, he turns to him the sable side of

his countenance. If, on the other hand, justice is propitious, the visage beams with all the benignity of copper. By a mere turn of the body the case is decided, and the parties litigant satisfied with the judgment.

On the recent arrival of a ship in the harbour of Otaheite, and while she was within twenty miles of the port, the weather being remarkably tempestuous, a canoe was discovered by the sailors braving the inclemency of the element, and with the rapidity of a water-fowl pursuing its course. It soon appeared that the ship was the object of its destination, and the sequel justified the conjecture. It bore an important dispatch from his majesty the emperor of Otaheite, written with his own hand in plain English, informing the captain that affairs of deep moment prevented his personal attendance; that the day was dedicated to some ritual observance of theirs, and that, for the purpose of augmenting its festivity, he solicited the donation of a rum-bottle. It is scarcely necessary to add, that the request was immediately complied with, and that, although the couriers in their return underwent trying vicissitudes, the bottle and its contents were preserved. His majesty, under the patronage of the emissaries, is expert in the art of writing, and indites not only in his native tongue, but likewise in English, with a propriety that would put many of our countrymen to the blush. Probably he did not dream at the time that he indited the letter, of which the following is an exact transcript, that the pages of the Anthology would ever be blazoned by that specimen of the literature of Otaheite. We will previously to its transcription remark, that the gentleman, who, on his return from that country,

after a voyage of four years, obligingly favoured us with the original, has given the strong and unquestionable assurance of his honour, that he was present when his majesty penned it, and that neither himself, or any other than the royal personage himself, either advised, indited, or dictated one of its paragraphs. For the better understanding, we will further state, that *Matavæ* is the district where his majesty resides, and that the letters *O* and *I*, in the word *Otaheite*, are rejected in the pronunciation of the natives.

"Matavæ, Tahete, Aug. 9th, 1806.

SIR,

I wish you safe home to your native country and a happy meeting with your friends. If you should ever again come this way, I shall be glad to see you; or if you should ever have an opportunity of writing I shall be pleased to hear from you.

I am, sir,

Your well-wisher,

POMARE, king of Tahete.

Mr. ****

The indefatigable industry of the missionaries has provided the natives with grammars in their mother tongue, which they study with perseverance and success. A more convincing proof cannot be given of the inveteracy of their ancient habits, and of their irreconcilable nature to the principles of christianity, than this simple fact, that while the missionaries can inculcate in the minds of the natives the rudiments of literature, they cannot persuade parents of the crime, nor make them abstain from the habit of deliberately murdering their female infants. This phenomenon may be accounted for in the following manner. In what little of literature they have learned, they find nothing abhorrent to their preconceived opinions; but rather a mode of preserving them, and of communicating them more certain and expe-

ditious, and this they anxiously adopt. Christianity, on the other hand, opens a new and untried scene, altogether variant, which they dare not explore. After so much labour in experiment, it now remains a question for future ages to decide, whether all the toil will not end in the confirmation of their ancient habits.

Allowing however the conversion of Indians to Christianity to be a thing within the compass of human enterprize, still the question remains unanswered, is this a desirable event? It will not be contended, that, to take the savage as he is, with all the headstrong passions of the wilderness, and give him the christian Deity to worship, would be any important acquisition, either with regard to his own edification, or to ours. Begin with the indispensable preparatory knowledge, attempt his civilization, teach him regularity of life, sobriety of manners, industry, and moderation of desires, and, as experience has abundantly testified, you dissipate all the magnanimous qualities of the forest, and give him nothing in exchange but a participation of those vices which, when indulged, debase social life beneath the character of the savage. In fact, the object of our experiment is then neither in a savage, or a civilized state, but a sort of amphibious animal, with just enough of his former qualities remaining to deprive us of all commiseration for his fate, and full sufficient of the latter to excite our scorn and contempt. Christianity, if mingled with qualities like these, ceases to be such, sinks into the glooms of superstitious reverence, and we ourselves are, in some measure, auxiliary to its idolatry and debasement. The poet Cowper will not be suspected of infidelity, and yet, in his character of

Omai, he is a true though an involuntary witness in our favour.

‘These therefore I can pity, plac’d remote,
But far beyond the rest, and with most cause,
Thee gentle savage ! whom no love of thee
Or thine but curiosity perhaps,
Or else vain glory, prompted us to draw
Forth from thy native bowers, to shew thee here
*With what superiour skill we can abuse
The gifts of Providence, and squander life.*
The dream is past, and thou hast found again
Thy cocoas and bananas, palms and yams,
And homestall thatch’d with leaves ;
*but hast thou found
Their former charms ?* And having seen our state, ♥
Our palaces, our ladies, and our pomp
Of equipage, our gardens, and our sports,
And heard our music, *are thy simple friends,*
*Thy simple fare, and all thy plain delight,
As dear to thee as once ?*’

So long then as the Indian nations preserve their identity, we entertain the opinion, that the project of their reformation to social life will be idle and abortive. If any one asks how this obstacle is to be surmounted, we answer with confidence, by breaking up and confounding this identity altogether. By an intermarriage with the whites, a posterity would arise in whom the discordant manners of social and savage life would harmoniously mingle. This likewise is a fact attested by experiment. Those who are not unaptly styled the lords of Virginia, amongst whom may be reckoned some of the most splendid characters that adorned our revolution, comprize in an eminent degree, the heroism without the ferocity of the wilderness, and to this day boast of their Indian ancestors. Of all the holds on the heart of man, matrimony is the strongest. In the instance we

have mentioned, the Indian, having a perpetual representative of social life before his eyes, the partaker of his joys and sorrows, might find his love the ascendant of his ferocity ; and those strong habits, which no force is competent to relax, the hand of affection might loosen and dissolve. At all events, the children would follow the bent of maternal inclination, and wonder at the passion of their fathers for the forest. In what manner an intermixture of blood operates, so as to alter habits and desires, is a secret hidden so deep in the dark recesses of nature, that it never will be discovered, until we can ascertain how the soul forms an alliance with the body.

We are confident, men of enlarged and expanded minds will not censure the freedom of these strictures, believing, as we do, that Christianity comprizes views of the present and a future state of existence too sublime and pure to be comprehended by the being, who ‘sees his deity in every cloud, and hears him only in the tempest.’ Such premature conversion in the earlier ages of Christianity, when the lips professed what the mind could not comprehend, has stained centuries with blood, brought reproach upon its name, and furnished matter of triumph for the infidel alone. Our religion is a system that was opened with the world we inhabit, and is to continue to the end of it, gradually unfolding, until all the race of Adam are comprehended in its blessings. The stream of time, although its surface is turbulent and threatening, has, even in our day, washed away the mummery of Rome, one great obstacle to Christianity, and we can but regard the fears of the immortal Burke, that all religion will go

make the most conspicuous figure. Both of them proceeded from breaches in the side of the mountain, and ran towards the sea, a distance of four or five miles, destroying every object which they encountered in their way. What indeed, human or terrestrial, could withstand these liquid torrents of fire, rolling along with a slow, but unvarying pace, extending several hundred yards in width, and seventy feet in height? Wherever they have taken their course a mournful face of desolation is visible, which centuries only can change, but which the art and industry of man cannot hasten, or even affect.

The lava presents a surface harder than rock, a surface which resists the hardest metals, unless accompanied with great exertions or art. It affords no pabulum for vegetation, and thousands of acres, which issued more than a century past, are still destitute of a verdant spire. Succeeding eruptions sometimes cure the *very evil* which preceding ones occasioned. When the eruption does not proceed to extremities, but only terminates in the emission of ashes and other light volcanick substances, these form a lodgment upon the naked lava, and soon produce a soil capable of producing and supporting vegetation in the most luxuriant degree. I passed through rich and fertile vineyards on the side of the mountain, planted over the bosom of an ancient body of lava, but which had been covered by a succeeding eruption of ashes. No lands are superiour to those which are formed in this manner.

A more dismal and gloomy prospect cannot be found, than that which immediately surrounds you as you approach to Vesuvius. The perpendicular part of the hill

itself is one vast body of black cinders, intermingled with pumice stones, and other volcanick particles, unrelieved by a single living plant.

At the foot of this little hill vast streams of ancient lava, taking various courses, as the vallies or inequalities of the ground directed, present an aspect equally dreary, and vastly more tremendous.

These bodies of lava are generally of a dark brown colour, resembling in appearance and construction of the parts, the cinders of blacksmiths' coal. Although the great body of the lava is perfectly vitrified, and when cold forms an opaque and solid, ponderous body, more compact than any stone, yet the external surface consists invariably of *scoria*, intermingled with pumice stones, and other light bodies, exhibiting the appearance I have just stated. The surface of the lava is also *extremely unequal*. It resembles the sea in a storm, or as the sea would look if its waves were in the moment of convulsion congealed or petrified. These great inequalities have been attributed by philosophers to the swelling of the lava, when in a state of fusion. This is certain, that it is in that state subject to great convulsions.

The lava of Vesuvius is a very different substance, or to speak more correctly, a collection or combination of substances, from what we should be led to believe from the polished specimens of it which we have seen in America. Those which I have seen in our country are solid, compact, and close grained, capable of receiving a high polish. It is true, that the inferior part of the lava is of that description, but none of that sort presents itself to your eye as you

pass over the different courses of lava.

It is the general opinion of philosophical gentlemen, that the lava is a combination of the several mineral bodies, which are found in the interior of the mountain, and which, by an extreme heat, are reduced to a state of fusion, and thus produce an homogeneous, or apparently homogeneous body. The great and general principle of union is esteemed to be a bitumen, which unites the metallick, earthy, and calcareous parts. This is inferred from the action of the lava after it issues from the mountain. It is always found in a state of violent effervescence, continually endeavouring to dilate itself, and throwing up in its agitations the lighter and imperfectly melted parts. This scum, or froth, which the literati call scorix, has a *perfect* resemblance to the half-burnt coals or cinders, which we see at the door of a blacksmith, hard, shining, and full of small cavities. This, together with the small pumice stones, and other light bodies, which fall upon the lava after the eruption, forms the external surface, and is all which can be seen of the form or nature of it, except where it has been artificially opened.

The efforts of the internal air, produced by effervescence, are observable in the irregularity of the surface of the lava, which is thrown into an infinite variety of singular and grotesque forms. With the aid of imagination many philosophers have seen in these beds of lava regular aqueducts with their arches, curious caves, and romantick grotts, and in one instance they have believed that they discovered a complete temple with its dome and internal configuration. But I was not e-

qually happy in my remarks. I discerned nothing on it but a wild, irregular, mis-shapen torrent, suddenly arrested by the refrigeration of its parts.

In almost all the eruptions of the few last centuries, the lava has most usually burst the sides of the mountain, not having, I presume, sufficient agitation to rise to the crater, and there to find its natural vent. After issuing from the orifice thus forcibly made, it has taken its course exactly like other fluids, according to the slope or descent of the ground, seeking the lowest vallies, and turning away from any obstacle, which it encountered.

Most writers represent its motions as extremely slow, estimating its progress at half a mile an hour; but I am persuaded this must refer to its motion after it had been some time out of the crater. It is a very dense body, and extremely easily refrigerated, but a Mr. Hayter, an English clergyman, sent hither by the Prince of Wales to assist in the examination of the manuscripts at Portici, assured me that the last lava ran three miles in a very few minutes after its first eruption, but soon cooled and proceeded with its usual sluggishness. I shall however procure a regular and exact account of the phenomena, which attended the late eruptions, and of which no account has yet publicly appeared in England.

After passing over several miles of the country, which has been laid waste by this destructive volcano, you arrive at an hermitage, which was built and is preserved, I believe, chiefly for the refreshment of those, whose curiosity leads them to visit the mountain. This hermitage, called 'Il Salvatore,' 'the Saviour,' is situated upon a little eminence at the distance of

with it, as chimerical, seeing we have the word of Omnipotence to the reverse. The whole matter in controversy may be comprehended in one plain question, will the meditated reformation be accomplished with a miracle, or without one? If our opponents urge the former, then all human assis-

tance is abortive. If the latter is insisted on, it brings us back to the point from whence we started, and our observations remain to be answered. We feel confident that the liberal mind will not censure, as for the rest we regard them with placid indifference.

R.

For the Anthology.

ORIGINAL LETTERS

From an American Traveller in Europe to his Friends in this Country.

LETTER FOURTEENTH.

Naples, Jan. 5, 1805.

MY DEAR SIR,

AFTER waiting impatiently for a suitable day to ascend Vesuvius, we have at last accomplished the arduous undertaking; arduous indeed it is to ladies, though hundreds of women of refined habits have summoned resolution to accomplish it. The ladies of our party were extremely exhausted, and I much feared whether, after encountering so much fatigue, they would at last succeed in attaining the summit, but they succeeded, and certain I am, they will never attempt it a second time.

Vesuvius is one of those topics so often discussed, that it has been worn threadbare. Little is left to interest attention, and the most ingenious man can do little more than repeat, perhaps in a new style, the observations of twenty who have preceded him. Still more difficult is the task of those, who, not professing to possess any rare talent at description, shall feel themselves impelled, from any cause whatever, to attempt it. Yet we are all unwilling to suffer our labours and pains to remain unnoticed, at least by our friends.

The ascent to Mount Vesuvius is certainly a work of extreme labour and fatigue; and though it is open to all the world, yet the proportion who visit it, is extremely small. It is therefore very natural that they should wish that their *friends* at least should know the detail of their exertions, remarks, and impressions, though they may be convinced, that any circulating library will afford them much better and more agreeable descriptions. Protesting then, that I write for my own amusement, and not for that of my friends, I shall give you some short account of my visit to Vesuvius. But if my dull description shall inspire a wish to know more of this celebrated phenomenon, I would refer you to the witty but incorrect effusions of Dr. Moore; the classical remarks of Abbe Richard; the plain detail of Swinburne; and the correct, learned, and thorough statements of that *learned commentator on Vesuvius*, Sir William Hamilton.

Leaving Naples in a carriage at about 10 o'clock, A. M. we proceeded on one of the most beautiful roads in the world, to Portici. The day was uncommonly fine, a

circumstance indispensable in visits to the mountain, as the ascent in bad weather is impracticable, or if practicable, would be uninteresting. Portici is a delightful village, lying upon and open to the enchanting bay of Naples, at the distance of four miles from the city. It is situated at the foot of the mountain, which on this side may be considered as extending to the sea, for the ground from this spot to the crater is one nearly uninterrupted ascent. This spot has been, from causes very obvious to a person who views the country, more subject to the calamitous and destructive ravages of the mountain, than any other place. After the existing inhabitants and their immediate predecessors, the modern Italians had lived in peaceful ignorance on this place for several centuries. They accidentally discovered about fifty years ago, that it was built upon an ancient city, which after some investigation of the inscriptions found in it, proved beyond all controversy to be the ancient city of Herculaneum, which was buried in the year 79 of the Christian æra, by the same eruption which destroyed the elder Pliny, and which the younger Pliny has eloquently described.

Examinations recently made, have established the fact, that the matter of six different eruptions had, in different ages, passed over this devoted spot; and I cannot doubt, that, until this volcano shall by the consumption of its combustible materials be extinct, this unhappy town will forever be subject to attacks of this nature. I shall omit the description of the Museum of Portici, till I give my friends some account of Herculaneum, with which it is naturally connected; but I shall at present ask you to accompany me to Ve-

suvius. About a mile beyond Portici, at the little village of Resina, you quit your carriages, and mount on mules and asses, accompanied by active guides, who are perfectly accustomed to the steep passages of the hill. For a distance of three miles you keep constantly and gradually ascending amidst, or in sight of the several streams of lava, which have successively flowed from the mountain in different eruptions. The Cicerones (for so they call these guides by way of ridicule) are perfectly acquainted by tradition with the dates of the several eruptions, and with the courses of the stream of lava. My guide had accompanied Sir William Hamilton for several years, and was the bearer of an honourable certificate to that effect. I have therefore full confidence in the accuracy of his account; besides which, I found the common people were well acquainted with the same facts. This indeed is not extraordinary, when we consider, that the great eruptions, which produce extensive torrents of lava, take place but once or twice in an age, and that they are the most interesting events which can possibly occur to these unhappy people. If the Scottish peasantry could recollect whole poems of their Erse bards, and transmit them from age to age unimpaired; if the *Iliad* of Homer was in the same manner preserved by the Greeks for several hundred years, as has been often asserted; it is surely not remarkable, that these awful phenomena, which have occurred but about twenty times since the birth of our Saviour, should be as faithfully recorded, and the history of them transmitted, by those who live in the perpetual terror of their recurrence.

The lavas of 1779 and of 1794

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After passing over several miles of the country, which has been laid waste by this destructive volcano, you arrive at an hermitage, which was built and is preserved, I believe, chiefly for the refreshment of those, whose curiosity leads them to visit the mountain. This hermitage, called 'Il Salvatore,' 'the Saviour,' is situated upon a little eminence at the distance of

one mile from the base of the perpendicular part of the mountain. It is raised so high, and the hill on which it stands is so solid, that it is perfectly secure from the effects of ordinary eruptions, and has hitherto been free from the effects of the earthquakes, which always prevail here in periods of eruption, though many proud cities and rich plains, at a much greater distance, have been laid waste by them.

To this spot, in times of volcanick violence, the literati and other inhabitants of Naples repair to view the grand and imposing spectacle of convulsed Nature. Here, at the distance of only one mile from the crater, they can calmly and securely witness all the phenomena, count the number and duration of the earthquakes, measure the altitude of the projected bodies, trace the progress, and mark the velocity of the liquid torrents, which issued from the ruptured surface of the mountain. After taking some refreshments here, you proceed over the valley, called 'Atreo del Cavallo,' amidst little mountains and valleys of rude lava, to the base of the perpendicular hill, which contains the crater. This part of the hill appears to be wholly formed of the ashes, cinders, and light bodies, which have issued from the crater. They are so extremely light, moveable, and destitute of tenacity, that it is impossible to form a tolerable path in them. Though it had rained exceedingly hard all the preceding day and night, yet it had not produced the least degree of consistency or solidity in the volcanick mass. These circumstances render the ascent of Vesuvius peculiarly difficult, which its great steepness would alone have rendered sufficiently so. Al-

though this last ascent is not more than 1800 feet perpendicular, or about one third of a mile, yet it requires nearly an hour to ascend it. We at last however reached the crater, and I was most amply repaid for all my toils. The former descriptions given of the crater of Vesuvius are in no degree applicable to its present state. New eruptions perpetually change its appearance; and the last, which happened only two months since, has totally altered it, having ruptured one side of the crater, and forced down an immense torrent of lava. I observed by the book of records, which they keep at the hermitage, that many ladies had descended into the crater. Had I been ignorant of the history of Vesuvius, I should have been astonished at this boldness; but I know that, at certain times, it is as easy as the *ascent* of the mountain, and not more dangerous. No fire or eruption of any moment had taken place for eight years preceding the present eruption. The sides of the crater even now are not difficult of descent; but, in lieu of an immense empty bason with a hole in the centre, the crater now exhibited fourteen small burning mountains, whose mouths were still vomiting up smoke and hot sulphureous vapours. These mountains were composed of half-burnt rocks, covered with sulphur, and the smoke issued, as in a coal-kiln, from a thousand crevices. To ladies the descent would at present be impracticable; but Mr. Randolph, of Virginia, and myself, let ourselves down into the crater, and mounted on one of these new-formed hills, which had no existence three months ago, and which another hour may annihilate. We found the stones still insufferably hot, and the sulphureous vapour

was so powerful, that we were afraid either to proceed or remain, and retreated back again to the banks of the crater with precipitation.

I have several specimens of these stones, loaded with sulphur, which we took hot and smoking from the new mountain we ascended. We proceeded to that part of the crater, which the last eruption had broken down, a circumstance which has not happened before for a long period of time. I found the sides of the late ruptured orifice perpendicular, and about twenty or thirty feet deep. The width of the gulf, which the lava had forced open, was, I should conjecture, more than one hundred feet, and it had carried away the side of the mountain in the same manner for a very considerable distance.

The crater itself is about six

hundred feet diameter, as near as I could judge, and is the most awful and tremendous object in its *present* state which I ever beheld. The thick volume of smoke prevented my making as accurate remarks on its interior formation, as I could have wished. The mountain has continued ever since that day to be very turbulent, and I think that another eruption may be soon looked for.

The descent of the mountain is as rapid and easy, as the ascent is laborious. Incapable of supporting yourself in that rolling sand, you abandon yourself to your fate, and arrive at the bottom in the space of five or ten minutes, traversing the same distance, which had cost you an hour to ascend.

Yours, &c.

For the Anthology.

HISTORICAL SKETCH OF THE INSTITUTION AND PROGRESS OF THE ROYAL SOCIETY OF LONDON.

BELIEF in the influence of the stars on the fortune and character of man, together with the attention always unavoidably given to the measurement of time, preserved some knowledge of astronomy among our ancestors even in the darkest ages of modern Europe, and rendered it one of the first objects of zealous study at the æra of the general revival of learning and science. The alchemical dream of the convertibility of all baser metals into gold engaged many an enthusiast and many an impostor in experiments in chemistry, from the earliest period in modern history from which we have any information of the pursuits of the inquisitive and the learned. The uses of common life, and the restoration of this part of the sci-

ence of the ancients, encouraged and advanced the study of mechanics even in the fifteenth and sixteenth centuries. No other branch of physical science but these three had been much, or successfully, studied by the moderns before the days of Bacon.

It was the grand merit of Bacon, that he turned mankind from investigating in science 'merely the relations of existence (in general very imperfectly known), and of words,'—'to acquaint themselves more fully, by the experiments of the senses and of auxiliary instruments, with existence in its different sensible modifications, and with the mutual relations of the various parts of material existence to one another.' Science was thus at once reduced to 'ex-

perience, and the arrangement of the facts, which experience ascertained.' The united inquiries, observations, and memoranda, of as many as possible of the intelligent and enlightened part of the human race were henceforth understood to afford the only means for its true improvement. Men became now first sensible, that, by due investigation of the qualities and the phenomena of matter, they might discover modes of science unknown to the ancients. And the necessity for the association of philosophers, in order to the accomplishment of the great purposes of philosophical inquiry, was from this time, by those who adopted the views of Bacon, warmly acknowledged.

It dwelt much upon the minds of the ingenious and inquisitive in England. Milton's plan for a new seminary and course of education, in his letter to Hartlib, seems to have been suggested by this fundamental idea. Cowley's proposal of a philosophical college, to be established, with an income of four thousand pounds a year, at Chelsea, was a fine model for the union of a school with a society for the advancement of physical knowledge. It was within a few years after the death of Charles the First, that a few of those persons, who were afterwards incorporated into the Royal Society of London, began at Dr. Wilkins's lodgings, in Wadham College, Oxford, those philosophical meetings, which were to be in that society continued.

These were almost the first philosophical meetings in Europe for the advancement of physical knowledge. There were in Italy more than forty academies for the refining of the Italian language and the social study of

the fine arts : but, though the societies of architects, sculptors, and painters, might make some inquiries and observations relative to those parts of physicks, in which their respective arts were immediately concerned ; yet the opprobrium of atheism, which was charged against the earlier natural philosophers in that country, had, with other causes, hitherto prevented societies, with express and exclusive views to physical discovery from there arising. In France an academy had been instituted at Paris for the refinement of the French language. A similar establishment began to be formed at Caen. At Aix, in Provence, the illustrious Peiresc, the Robert Boyle of France, not only corresponded with the most eminent and ingenious men in Europe on almost every interesting subject in physicks and in the study of antiquities, but engaged his friends often to assemble in his house for the mutual communication of their observations and discoveries, as well in natural philosophy as in every other part of knowledge. But the institution of an academy of sciences was reserved to distinguish, at a period somewhat later, the ministry of Colbert, and the most splendid part of the reign of Lewis the Fourteenth. The professors in the German universities occasionally met and conversed about the subjects and ends of their studies ; but, in these, physical science had hitherto but small share ; and there was not as yet in Germany any separate company of philosophers, associated for the investigation of the laws of material nature.

Dr. Seth Ward, the Hon. Robert Boyle, Dr. Wilkins, Sir William Petty, Mr. Matthew Wren,

Dr. Wallis, Dr. Goddard, Dr. Willis, Dr. Bathurst, Dr. Christopher Wren, and Mr. Rooke, were the principal persons, who associated at the meetings in Wadham college. They met rather to perform experiments, than to discourse about them. Mechanics and chemistry were the branches of science, to which their first experiments chiefly related. In the year 1658 the scene of their meetings was transferred from Oxford to Gresham college, in London. Their number was here soon considerably augmented. Their meetings were, for a time, interrupted by the disturbances, which ensued between the usurpation of the Cromwells and the restoration in 1660.

At the restoration, two Scotsmen, Sir Robert Moray, of Tibbermuir, and a Mr. Erskine, who, having followed the king in his exile, had now influence at court, eagerly joined the philosophical meetings at Gresham college, and persuaded their sovereign to take the rising society under his own special patronage. A royal charter was soon after granted, incorporating these philosophers into a body, to consist of a president, a council of one-and-twenty members, and an indeterminate number of fellows. William Lord Viscount Brouncker became their first president. The institution was, for a time, very much an object of fashionable attention at court. The king himself, as the patron and founder, the duke of Buckingham, prince Rupert, the earl of Clarendon, the first earl of Shaftesbury, Monk duke of Albemarle, duke Albert of Brunswick-Lunenburgh, the earl of Peterborough, were enrolled at the head of a number of distinguished names in the first list of the mem-

bers—*Omne ignotum pro mirabili*. For a time the most extravagant enthusiasm was excited in favour of the new society, and from its exertions an improvement in the most extraordinary of all the arts of life was expected at once to ensue.

The meetings of the society continued after its incorporation by charter, as before, to be held at Gresham college. They took place every Wednesday in term time, immediately after the lecture of the professor of astronomy in that college, and were eagerly attended by the members. Dr. Croone, with the title of register, had, at first, the care of recording the transactions at these meetings in journals. It was afterwards committed to Dr. Wilkins and Mr. Oldenburgh, the two first secretaries. Cowley had demanded a revenue of four thousand pounds a year for his projected college at Chelsea; but the Royal Society was supported without any publick fund, simply by the voluntary contributions of the gentlemen of whom it was composed.

The society entered upon its researches with views at once magnificent and philosophically modest. It proposed but 'to make faithful records of all the works of nature and art.' By these it hoped to explode errors, to restore neglected truths, to apply philosophy to the uses of life, and to open the avenues to future discovery. It professed to admit into its association men of all religions, all countries, all conditions and employments in life. They proposed to derive useful truth not only from the learned and professed philosophers, but from the shops of mechanics, the voyages of merchants, the ploughs of husbandmen, the sports, fish-

ponds, parks, and gardens, of gentlemen. Some hesitated whether Mr. Grant, a small shopkeeper in London, the author of some excellent observations on the bills of mortality, should be received into such a company of philosophers. But king Charles, on perusing his observations, not only recommended his immediate admission, but desired that they would add to their number as many shopkeepers as possible of equal endowments.

In their researches they would not trust the reports of others in any case, where they could bring the matter under the examination of their own senses. In some instances they allowed particular members to choose whatever subjects they should think proper; to institute, at pleasure, any train of experiments on them; to defray the expense from the purse of the society; and then to report at the meetings the series and the results of the experiments they had thus made. Other experiments were expressly ordered by the voice of the whole society, and were entrusted in the performance, not to single persons, but to committees nominated for the occasion. For inquiry concerning things at a distance they had, very early, begun a correspondence with inquisitive and enlightened in almost every different part of the world. At many experiments in the parks, in the royal gardens, and on the Thames, the king himself zealously assisted in person. Mr. Huygens, the famous philosopher in Flanders, received, soon after the institution of this society, its frequent assistance, and communicated to it all his discoveries and inventions; in particular, that noble one of the first application of the motion of pendulums to clocks

and watches. The philosophers of Florence, and especially the grand duke's brother, prince Leopold, entered into friendly correspondence with the English philosophers, and acquainted them with every new observation that was made on nature in Italy. The Germans no sooner heard of this institution than they sent many of their books to be submitted to its censure, and contributed likewise presents of various new instruments of their invention. The travellers, physicians, surgeons, anatomists, &c. of France were peculiarly early and frank in their communications to it. The Academy of Arts and Sciences at Paris was soon after embodied in imitation of this society: and the example of the English was quickly, more or less, followed in almost every country in Europe in favour of the physical sciences and the useful arts.

The experiments, which king Charles the Second was the most attentive to, related chiefly to chemistry and mechanicks. He would often amuse himself at Whitehall in the execution of curious mechanical works. He had also in his palace a small laboratory for chemical operations. He made astronomical observations, upon various occasions, in Saint James's Park. He was exceedingly curious in directing the inquiries of the society to every thing, that concerned the improvement of the art of ship-building. He attended and directed different experiments at the Tower of London, as well as at Whitehall, to ascertain the forces of projectiles, with their variations in different circumstances.

In their early meetings the members of the society were at great pains to distinguish what ob-

jects were the worthiest of their first inquiries. Some were directed to examine all 'treatises and descriptions' of the natural and artificial productions of foreign countries: others were commissioned to discourse with seamen, travellers, tradesmen, and merchants, by whom those countries and their productions had been personally examined. From the union of the *viva voce* with the written intelligence papers were formed, explaining summarily what was known concerning every different country, and what remained to be yet inquired into. These papers were read at subsequent meetings; and queries were then drawn from them, to be transmitted for answers to the society's foreign correspondents.

One set of queries, which were prepared among the earlier labours of this society, had for its object, to mark 'what things were needful to be observed in order to the making of a natural history in general.' They formed similar queries respecting the histories of the air, atmosphere, and weather; of the production, growth, &c. of vegetables; of agriculture, &c. They marked out trains of experiments to be tried on rarefaction and condensation; on the petrification of wood; on the loadstone; on the discoveries wanting to complete the science of anatomy; on injections into the blood of animals, and on the transfusion of the blood of one animal into another; on the tides of the sea; on the varieties of oysters, and the manner of their nourishment; and on the phænomena of mines. They gave directions to seamen for the observation of the eclipses of the moon, the eclipses of the sun by Mercury, and the satellites of Jupiter. They sent abroad direc-

tions for observations and experiments to be made in India, China, the island of St. Helena, Teneriffe, Guinea, Barbary, Morocco, Spain, Portugal, Turkey, France, Italy, Germany, Hungary, Transylvania, Poland, Sweden, Iceland, and Greenland.

One of the first answers they received to their inquiries concerning foreign countries, was sent from Batavia by Sir Philiberto Vernatti. It corrected an error, prevalent in Europe, 'that diamonds and other precious stones were in the Indian isles continually renewed, as by vegetation, in the quarries out of which they are taken.' It informed them of the existence of a volcanick mountain in Java, and another in Sumatra. It exploded a vulgar error, which one should have thought to be, even otherwise, incapable of obtaining for a moment the assent of philosophers—'that there was in the island of Sambrero, lying north from Sumatra, a sensitive plant, that would, when pulled with the hand, shrink into the earth, and that had for its root a living worm.' It brought one of the first accounts propagated in Europe of the existence of the *bohan upas*, the famous poison-tree of Java. It added a variety of other curious information concerning the most extraordinary objects and arts in the East. But of the queries sent out, it left still many unanswered.

Mr. Hooke was one of the most ingenious and indefatigable of the early members of this society. He explained, in an admirable paper, the best method of making a history of the phænomena of the weather. He made many experiments, which were repeated, with many variations of circumstances, by the society, to prove,

‘that visible and sensible fire was but the act of the dissolution of heated bodies by the air : that this dissolution of such bodies took place in a manner perfectly similar to the solution of iron, tin, and copper, by acids : that the evolution of heat and light was a necessary result of the solution of heated and combustible bodies in air : that the ashes of a burnt body were a residuum of it, that was insoluble in air.’ This chemical theory, as the learned reader cannot but perceive, differs from that, which was proposed by M. Lavoisier, and which is now deservedly received as philosophical truth, only in being expressed in the chemical dialect of that time, which is now obsolete ; and in being, in the intention of its author, to a certain degree accommodated to other theories, which then prevailed. In verifying the theory of Hooke, the society made a number of experiments : to ascertain how long a candle, a lamp, or ignited coals, would continue to burn in a cube foot of common, of rarefied, and of condensed air ; to exhibit the sudden extinction of flame by the affusion of air already satiated with burning, and the impossibility of even the most intense and torrid heat to continue without a supply of fresh air ; and to find what particular degree of heat was to be produced from the burning of every different combustible material. By other experiments, having a respect to the same theory, they ascertained that flame was subject to be extinguished by the air in a deep well. They made beside these, and with a view to discern the varied phænomena of ignition and combustion, independently of Mr. Hooke’s system, a great number of other experiments on the bringing of copper into a state of

great combustibility, on the igniting of tin filings by the help of nitre, &c. &c.

They instituted a multitude of experiments to determine the nature, properties, and uses of air. By the care especially of Mr. Boyle, many trials were made to find, by means of the baroscope, the different degrees of the pressure or gravity of the atmosphere at different heights and depths. They took much pains to discover the opposite limits of the rarefaction and the condensation of air. They made a variety of experiments on the propagation of sound in air : and what is, in a chemical point of view, highly remarkable, a number of their experiments were directed to ascertain ‘the generation of air, by corrosive menstrua, out of fermenting liquors ; and to determine the fitness or unfitness of such air to support combustion and respiration.’ Other experiments were made by them for the purpose of discovering how long a man might live by inspiring and respiring the same air ; whether air contaminated by respiration might be again made pure and respirable ; whether the unfitness of contaminated air for respiration were not a quality altogether independent of its temperature, as hot or cold. By other experiments they examined what quantity of air might be sufficient for the respiration of an animal for a given space of time ; and in what manner air, previously applied to support combustion, became by that unfit to be respired. Others of these experiments respected the necessity of air to support vegetation ; and it was the object of others to examine what use was made of air in the vital functions of fishes under water.

Water was the immediate sub-

ject of many of their first experiments. Some of these were made to ascertain the differences in the specifick gravities of different sorts of water. The Torricellian experiment on the ascent of water *in vacuo* was repeated in almost every possible change of circumstances. Other experiments were made on the production and phenomena of steam. By others they endeavoured to find the differences in the heat of the waters of the ocean at different depths under the surface.

On stones and metals they instituted many experiments. Lead, diamonds, the Bologne stone, the separation of silver from lead, and especially the loadstone and the magnetized needle, were now first philosophically examined in regard to some of their most important qualities.

They examined the growth of vegetables in different sorts of water ; the utility of steeping seeds ; the inversion of the roots of plants set for growth ; the decrease of the weight of plants growing in air ; the reunion of the bark to the wood, from which it had been stripped.

Their medical and anatomical experiments were numerous. They dissected a cameleon : they made injections into the veins of different animals : they made a number of observations and experiments with a view to determine how far there might be truth or falsity in the doctrine of the equivocal generation of insects : they made many trials on the meaner animals of poisons and antidotes : they tried what effects might ensue from the transfusion of the blood of one animal into the veins of another : and they made likewise some curious experiments

on the hatching of silk-worms in rarefied air.

Their experiments on the freezing of water in different circumstances ; on the production of cold by saline solutions ; on ice, to evince that it was susceptible of various degrees of cold more intense than that of simple freezing ; and the congelation of oils ; were various, interesting, and prosecuted with the most attentive accuracy. A curious train of experiments was made at the Tower, under the immediate inspection of the lord viscount Brounker, to ascertain what changes might be produced on the weights of lead and copper by subjection to fire in a cupel. Both the copper and the lead were found to gain (by oxidation, no doubt,) an addition. The cupel suffered always a diminution of its weight when ignited, but not a diminution equal to the augmentation in the weight of the metals.

Among the instruments invented by the society within a few years after its institution were, an universal standard measure of magnitudes by means of the pendulum ; a wheel barometer and other instruments for finding the pressure of the air ; an auger for boring the ground, and fetching up parts of the strata, through which it should pass, in their natural order ; an instrument for measuring the swiftness and strength of the wind ; a diving-bell, and a pair of spectacles, with which a diver might see any thing distinctly under water ; several engines for finding and determining the force of gunpowder ; several acoustick instruments to assist and improve the sense of hearing ; a *chariot way-wiser*, which would exactly measure the length of the way of any coach or chariot, to which it was applied ; an instrument for

grinding optical glasses ; a variety of telescopes, &c. &c.

A manufacturer of glass had been more than thirty years before established in Broad-street, in London, by a company of mercantile adventurers, among whom the most considerable person was admiral Sir Robert Mansel. Workmen and superintendents were procured from Venice. It might have gone on successfully, if the great civil war had not broken out. Soon after the restoration, the duke of Buckingham, at a vast expense, established new glass-works in London ; and the art was there, within a very few years, carried to

such perfection, that these works supplied better glass for microscopes and telescopes, than that which was to be had from Venice. The duke of Buckingham not only expended much money upon those glass-works, rather as an experimentalist than a manufacturer, but took a warm and active interest in various others of the society's pursuits ; and it was under his immediate patronage that Dr. Spratt wrote his excellent History of the Royal Society—the finest piece of English prose that was produced in the seventeenth century.

To be continued.

For the Anthology.

BIBLIOGRAPHICAL NOTICES OF HARVARD COLLEGE LIBRARY.

Department I. ORIENTAL LITERATURE.

THIS department of literature in the library at Cambridge owes its principal supplies to the munificence of the late THOMAS HOLLIS, Esq. of Lincoln's Inn, London, who presented at different times more than 3000 volumes, in various languages, which, with his other benefactions, amounted to about 5000*l.* sterling. Desirous of furnishing ample means for 'the cultivation of science and arts, and various erudition in that seminary,' he sought for 'the works of the most celebrated authors, and books the most estimable and rare,' and spared no expense in the purchase. Most of the volumes he procured to be new bound, all in a very neat, and favourite authors in a magnificent manner.* He also wrote

in several of them curious memoranda and remarks. Some of these will be quoted in this, and the succeeding numbers, in which we propose to direct the attention of the Alumni of our University to the treasures of learning contained in the Alcoves, to which they are favoured with daily access.

I. GIGGEUS. Thesaurus linguæ Arabicæ. fol. 4 tom. Mediolani 1632. [HOLLIS.]

'This is a fine copy of a very scarce work. T. H. has been particularly industrious in collecting Grammars and Lexicons of the Oriental root languages, to send to Harvard college, in hopes of forming by that means,

—
by me for my own proper library ; but, by long experience, I have found it necessary to attend to them for other libraries, having thereby drawn notice, with preservation, on many excellent books, or curious, which, it is probable, would else have passed unheeded or neglected.

* In a letter to President Holyoke, June 24, 1765, he observes, 'The bindings of books are little regarded

assisted by the energy of the leaders, always beneficent, a few PRIME SCHOLARS, honours to their country, and lights to mankind.

‘Two other works he wished to have been able to send to that college.

‘Gazophylacium Linguae Persarum, Amst. 1684, fol.

‘Meninski, Thesaurus Linguarum Orientalium. [Containing the Arabick, Persick, and Turkish languages.] Viennæ 1687. 4 tom. fol.

‘The first used to appear in the catalogues at a guinea, 25s price: the last, even within these four years, at four guineas. Now, when they appear, and that most rarely, ten, twenty guineas are given for the former, and fifty for the latter. This change has proceeded from the gentlemen of our East India Factory’s buying up all the copies they can meet with of these books; the more ingenious, for themselves; the artful, to make presents to the great men and literati of the east, to many of whom it seems books of this kind, [and the gentlemen of Harvard will still rejoice at it, as it may lead further,] are peculiarly acceptable. Lord Clive paid, it is said *twenty guineas* for the GAZOPHYLACIUM, just before he sailed from England: and governour Van Sittart, lately, for his brother, *fifty* for the MENINSKI.

‘There is no contending with Asiatick Nabobs!’

This excellent work is a translation of the *Kamoos* of *Firoosbudee*, who flourished in the fourteenth century. *Temoor Leng*, vulgarly called *Tamerlane*, was his Mæcenas in this difficult undertaking, and to reward his learning and industry gave him 5000 ducats on the completion of the work. As the *Kamoos* is written entirely in Arabick, with all the technical phraseology of the grammarians, few but

proficients in the language can derive much benefit from it; on this account the work of Giggeus is peculiarly valuable.*

Giggeus was a doctor of the Ambrosian College at Milan. He flourished at the commencement of the seventeenth century.

II. Gazophylacium Linguae Persarum, ANGELIA SANCTO JOSEPH. fol. Amst. 1684. [HOLLIS.]

‘The note in the Giggeus, notwithstanding, I have since, most unexpectedly, obtained this book, and, as times go, at a cheap rate too, for 55 shillings.

It was sold in a publick auction of no great account; was probably unknown to the East India buyers; and the booksellers, who know I wish well to them and the press, [guard it, North Americans!] would not bid against me.’

T. H.

Pall Mall, Jan. 21, 1767.

The real name of ANGELO A ST. JOSEPH was LA BROSE. He was Apostolick missionary for many years in Persia, and by his long residence among the natives, acquired an extensive knowledge of the Persian language. In his Gazophylacium the Persian words are explained in Italian, Latin, and French. But it can only be used by a person acquainted with the Italian language, as the Italian word must be first known before the Persian can be sought for. In short it is an Italian dictionary, the words of which are explained in Latin, French, and Persian.

Some emendations and remarks on this work may be found in HYDE’S SYNTAGMA DISSERTATIONUM, 4to. Oxon. 1767. Vol. 1.

III. GOLIBS. Lexicon Arabico-Latinum. fol. Lug. Bat. Elzevir 1653. [HOLLIS.]

This work, the most complete and scientific of its kind ever of-

* Clark’s Bibliogr. Dict. v. 2. p. 270

ferred to the publick, was chiefly compiled from the *Saha al loghat Ismaeel ben Hamed*, commonly surnamed *Al Jooharee*, who flourished about the 390th year of the Hegira, A. D. 999. He was a Turk by birth, and rose among the Arabians to the highest pitch of literary reputation. Of his work and the *Kamoos* of *Firoozbadee*, Golius gives the following character, while treating of the Arabick Lexicographers: 'Duopræ cæteris in hoc argumento recepi passim et conspicui scriptores extant: quos, velut duo sidera, Cynosuram et Helicen, omnis fere eruditorum cohors in ipso Oriente sequi solent. Eorum alter florentissimo literis sæculo vixit, alter posteriore ac deflorescente; Geiharis nimirum et Firuzabadius, Camusi autor. Quorum ille fæcundum flumen, hic profundum pelagus, uterque profusæ doctrinæ opus, emisit.*'

By the labours, therefore, of these two eminent men, *Giggeus* and *Golius*, we have a very valuable part of two of the most eminent of the Arabick Lexicographers, clothed in an European dress.†

As Arabick and Persian literature continue to be cultivated with increasing diligence, this work, being frequently in demand, has become both scarce and dear. The ordinary price of a good copy is 4*l.* 14*s.* 6*d.* sterling; but in fine preservation and elegant binding it sells much higher. The work is in every respect well edited. The arrangement of the words, the definitions given, the paper, types, and typographical execution, are all in the first style of accuracy and elegance. Notwithstanding the labours of *Richardson*

in his Arabick, Persian, and English dictionary, Oxford 1780, 2 vols. fol., the *Lexicon* of Golius is still essentially necessary to every student of the Arabick and even of the Persian language, which latter has borrowed so much from the former, that, without a proper Arabick Lexicon, it cannot be thoroughly understood. Till a new edition, equal in every respect to this of the Elzevirs be published, (which, says the author of the *Bibliographical Dictionary*, I am afraid is never to be expected) Golius will retain that decided and well merited pre-eminence, which he now without a rival enjoys. This very learned man was born at the Hague in 1596, and succeeded the celebrated Erpenius in the Arabick professorship at Leyden. He travelled into the east to perfect himself in the knowledge of the Oriental languages, and died at Leyden in 1667, aged 71 years.*

IV. ASSEMAN, J. S. *Bibliotheca Orientalis*. fol. Romæ 1719. 4. tom.

An excellent work, and of great importance to collectors of Oriental manuscripts.† It contains an account of the Syriack, Arabick, Persick, Turkish, Hebrew, Samaritan, and other MSS., collected in the east by the directions of Clement XI. and placed in the Vatican Library, with a description of each, and the life of the writer.

V. ASSEMAN, S. Evod. *Catalogus codicum Orientalium MSS. Bibliothecæ, Medicæ Laurentianæ et Palatinæ studio Ant. FRAN. GORII*. Florent. 1742. fol.

[HOLLIS.]

This work contains 23 large folio plates, *fac similes* of paintings,

* *Lex. Gol. præfat.* p. 2.

† *Bibliogr. Dict.* v. 7. p. 271.

* *Bibliogr. Dict.* v. 4. p. 6.

† Cailleau, *Dict. Bibliogr.* tom. 1. p. 66.

in a very ancient Syriack manuscript of the New Testament.

To the collectors of Arabick and Persian MSS. this is an invaluable work, as it contains an accurate description of that very extensive and rich collection of oriental MSS. which adorn the Medicean Library.

This work is frequently referred to in the celebrated Lectures of Professor MICHAELIS.

VI. ABUL PHARAJIUS. *Historia Dynastiarum, &c. Arabice edita et Latine versa ab EDVARDIO Pocockio.* Oxon. 1663. 4to.

[HOLLIS.]

This work contains a history of the world from the beginning till the time of the author, who flourished in 1280. To this a supplement is added, which brings the history down to the time of the translator. It contains a great variety of curious and interesting particulars.

The Arabick text is without the vowel points.

The work has become scarce, and is highly prized.*

VII. ABU'L FEDA. *De vita et rebus gestis Mohammedis.* Arab. et Lat. à GAGNIER. fol. Oxon. 1723.

[HOLLIS.]

A curious and important work†. The Arabick text is without points, the Latin translation is in a parallel column, and the whole is accompanied with very learned notes. It is published from original MSS. in the Bodleian library. Dr. White, in the notes to his celebrated Bampton lectures, frequently quotes it as an authority of the first importance, and

* Cailleau, *Bibliogr. Dict.* tom. 1. p. 4.

† *Bibliogr. Dict.* v. 1. p. 4. There has been an edition of this work by the learned RIESKE, in 3 vols. fol. Hafniæ 1789-91.

styles the author 'the learned and sensible Abu'l Feda.'

Besides an interesting biography of Mahomet and his family, the volume contains a view of the Geography of Arabia, and is adorned with a delineation of the Temple of Mecca, and at Medina, of the sepulchre of the prophet, and a great variety of illustrative engravings.

VIII. CAAB BEN ZOHIER, *Carmen panegyricum in laudem Mohammedis.* Item AMRALKEISI *Moallakhât cum scholiis et versione LEVINI WARNERI.* Accedunt *sententiæ Arabicæ Imperatoris ALI; et nonnulla ex HAMASA et DEWAN HUDEILITARUM.* Omnia vertit notisque illustravit GERARDUS I. LETTE. 4to. Lug. Bat. 1748.

[HOLLIS.]

This is an interesting collection.

The *Moallakât*, or seven of the most excellent of the Arabick poems, which were suspended in the temple of Mecca, are greatly celebrated. They are chiefly written on the same general plan, being a species of dramattick pastoral; yet we find in various parts of them not only the plaintive tenderness of elegy, with the luxuriance of description so conspicuous in oriental compositions, but the sententious brevity of moral precept, and the fire and dignity of the true sublime.

For an elegant prose translation in English, we refer to the fourth volume of the works of Sir William Jones.

IX. HERBELOT. *Bibliothèque Orientale.* fol. Paris 1697.

[HOLLIS.]

This work is a treasure of useful and ornamental knowledge; and has done more to draw the attention of Europeans to the writings of the Asiatics, than all the

other works yet published on the subject.

For solid literature, extensive and profound oriental learning, no man has yet surpassed M. D'Herbelot : he that came nearest to him was the late Sir W. Jones.*

There is also in the college library an edition of Herbelot, in 4 vols. 4to. printed at the Hague in 1777 ; presented by the Hon. JOHN QUINCY ADAMS, Boylston professor of Rhetorick, which contains a supplement to the original work by *Visdelou* and *Galand* ; and many important additions, particularly in reference to the history and antiquities of China and Tartary, remarkable sayings and maxims of the Orientals, &c.&c.

X. Pocock. Specimen Historiæ Arabum. 4to. Oxon. 1650.

This work contains an account of the customs of the Arabs, extracted from the History of the Dynasties by ABUL PHARAJIUS. The Arabick text, which is without the vowel points, is contained in fifteen pages, and is followed by nearly 360 pages of the most learned notes ever appended to any author.†

Dr. EDWARD POCOCK was an eminently learned orientalist. All his works are valuable.

The opinion of RELAND of the *Specimen Hist. Arabum* is, 'quo nemo carere potest, cui literæ Arabicæ in deliciis sunt.'

XI. HYDE. De ludis orientalibus, cum fig. æneis. 2 vols. 4to. Oxon. 1767.

De religione veterarum Persarum, &c. 4to. Oxon. 1700.

Syntagma Dissertationum, &c. edit. GREG. SHARPE. 4to. Oxon. 1767. 2 vols. [HOLLIS.]

These volumes contain much important historical and critical in-

formation on a great variety of matters in Persick, Arabick, Chinese, and Hebrew. Their author was professor of Arabick at Oxford. He was one of Doctor Walton's assistants in editing the London Polyglott. He transcribed the Persian translation of the Pentateuch out of Hebrew into Persian characters ; a work which only a scholar of the first abilities could perform. His *Hist. Relig. Vet. Persarum* is a work of profound and various erudition, abounding with new light on the most curious and interesting subjects ; filled with authentick testimonies, which none but himself could bring to publick view ; and enriched with many ingenious conjectures concerning the theology, history, and learning of the eastern nations. Foreign writers, as well as those of his own country, have spoken of it with high admiration and applause ; and, if he had left us no other monument of his studies, this alone had been sufficient to establish his reputation, as long as any taste for oriental learning shall remain.

XII. PALLADIUS. De gentibus Indiæ et Bragmanibus. AMBROSIIUS, de moribus Bragmanorum ; et *Anonymus* de Bragmanibus. Ab. Ed. Byssæo. Lond. 1665. fol. [HOLLIS.]

—'Tulit alter honores !'—

These tracts were translated by Mr. J. GREGORY from Greek into Latin ; which translation, after his death, came into the hands of EDM. CHILMEAD, and after his death into the hands of Mr. BYSHE, who published them in his own name. See Wood's Athen. Oxon. vol. 2. col. 101.

XIII. AUDEDINI ALNASAPHI, carmen Arabicum de Religionis Sonniticæ principiis ; necnon Persicum SAADI SHIRAZITÆ operis

* Bibliogr. Dict. v. 7. p. 295.

† Ib. v. 7. p. 287.

Pomarium initium ; edidit et latinè vertit J. Uri. 4to Oxon. 1770.

[HOLLIS.]

Of these elegant Arabick and Persick poems, from the Clarendon press, the literal version of Uri in Latin will enable the reader to judge. The morality of Saadi is pure, and the sentiments in which it is expressed sublime and beautiful.

XIV. KALEAT SAADI. The works of SHEIK SAADI *Moslehi eddeen al Spirazee*. A Persick manuscript in small folio.

[Presented by capit. JOHN PATTERSON, Aug. 1790.]

The works of this much admired moral writer are in prose and verse ; they consist of the GULISTAN, or *bed of roses* ; the BOSTAN, or *garden* ; and the MOLAMAAT, or *rays of light* ! and are composed in the highest elegance and purity of the Persian language.*

This elegant volume is written in the finest form of the Taaleek, in three columns on a page ; two of which are on parallel strait lines, and the other sloping towards the margin ; surrounded with a gold and coloured border. The title pages to the distinct treatises are elegantly embellished and gilt : and the neatness and correctness of the whole exhibit a specimen of exquisitely beautiful chirography.

The GULISTAN has been translated into Latin by GENTIUS, and was published at Amsterdam 1651, in folio, with notes.

The beautiful chapter on *Toleration*, so generally ascribed to Dr. FRANKLIN, was written by SAADI. A Latin version of it may be found in the dedication, to the Consuls and Senate of Hamburg, of a book, whose title is שבח הוֹדָה

* Sir Wm. JONES's Persick Grammar, p. 138.

Shebeth Jehudah. Tribus Judæ Salomonis fil. Virgæ, complectens varias calamitates, martyria, dispersiones, &c. Judæorum. De Hebræo in Latinum versa a GEORGE GENTIO. 1680. The passage is also to be found in TAYLOR's liberty of prophecyng. Polem. Disc. fol. pag. 1078.*

SAADI was born at Shiraz, the capital of Persia proper, A. D. 1175. He published his first work in 1257, and died 1291, aged 116.

XV. BORHANEDDINI ABZERNOUCHI. Enchiridion Studiosi, cum duplici latina versione ADRIANO RELANDO. Traj. ad Rhen. 1709. 8vo.

This truly valuable little book was written in the year of the Hegira 952, in the reign of AMURATH III. An original copy was in the late king of France's library No. 906 ; and a Persick version No. 905. It was translated into the Turkish by ABDALMAGID BEN NASSOUH.† It was also translated into Latin at Rome by FRID. ROSTGAARD, 'sub auspiciis JOSEPHI BANESE, Maronita Syri : ' but this version did not convey the spirit of the original : it was, therefore, translated again by ABR. ECHELLENSIS, Professor of Syriack and Arabick in the Academy at Paris, with notes. A commentary upon it was written in the year of the Hegira 996 by EBN. ISMAEL, for the use of one of the principal officers of the Seraglio. This manuscript commentary coming into the possession of RELAND, he published the two Latin translations with the Arabick from the Museum of ROSTGAARD, and enriched the whole with ingenious and learned notes.

* See Cooper's memoirs of Dr. Priestley. vol. 1. p. 376.

† See HERBELOT Biblioth. Orientale, 'Talim Almotallam.'

The principal design of the en-
chiridion is to teach the union of pi-
ety with literature ; and it recom-
mends, in the most agreeable and
forcible manner, to the student,
modesty, continence, sedulity, and
all those moral virtues, and scien-
tifik pursuits, which tend to make
him wise and good, beloved and
happy. ' Qui sapientiam expetis,
religioni esto addictus. Somnum
excute. Satietatem devita. Stu-
diis incumbe. Nec intermittito
moras.'* * p. 197.

' Jactent alii arma, jactent trophæa, tri-
umphos ;
Ast mihi calamus arma, libri sunt tro-
phæa, triumphii.' p. 181.

Would some graduate of the U-
niversity enrich our language with

a translation of the excellent direc-
tions to students contained in this
manual, omitting what is merely
local in the original and adapted
to the religion of the Alcoran, he
would furnish us with a *very use-
ful work*.

We close this essay, with re-
commending to the youth, who are
fond of oriental literature, *the A-
siatick Miscellany*, the *AYEEN AK-
BERY* translated by GLADWIN, *the
forms of HERKERN* by BALFOUR,
the Poems of FERDOSI by CHAMPI-
ON, *the Institutes of MENU*, and, a-
bove all, *the Works of Sir WIL-
LIAM JONES*, VIR OMNI INGENIO
PREDITUS, ET OMNI LAUDE DIG-
NUS.

For the Anthology.

REMARKER, No. 30.

—' And if a sigh would sometimes intervene,
And down his cheek a tear of pity roll,
A sigh, a tear, so sweet, he wished not to control.'

SYMPATHY is motion communi-
cated from the bosom of another.
We take an interest in his fortunes
and sensations, and are affected,
though not in the same degree, as
he is affected. Sympathy, in its
peculiar sense, is used to signify
our fellow-feeling with distress.
The propensity to adopt the suffer-
ings of the unhappy is not confin-
ed to any class of mankind, whilst
it acts with more force and recti-
tude in some than in others. The
philosopher, fortified by stoical
principles, and disengaged from
external impressions ; the senti-
mentalist, alive to every expres-
sion of feeling ; the gay and the
serious, the refined part of society
and the rude vulgar, the child and
the man, the creature of civiliza-

tion and the untutored savage, the
man of virtue and morals, and the
highwayman and ruffian, are sus-
ceptible, in different measures, of
the influence of compassion. They
are capable of being moved by the
sight, the description, the repre-
sentation of a fellow being, strug-
gling with adversity, oppressed by
sorrow, agitated with painful pas-
sion. In his last number, the Re-
marker adverted to the natural
history of these sympathetick e-
motions. He mentioned the cir-
cumstances, which excite, counter-
act, or modify their exercise. He
alluded to the manner, in which
they operate and appear in differ-
ent persons in different situa-
tions. It was proposed in the
next place to inquire, whether

these emotions are ever productive of pleasure ; and to account for this pleasure, apparently derived from pain.

If uneasiness always predominates in our fellow feeling with the sufferings of others ; if every spectacle of a human being in adversity or under the operation of grief, fear, shame, anger, or other disagreeable passion, is on the whole painful, certain facts in the history of human conduct must be admitted inexplicable. Were the distressful passions never courted ; did it appear that the occasions of them were always avoided, where it was practicable ; and that they were only submitted to as involuntary and irresistible ; that they were always the effect of a mechanism of mind, not within the control of will, the subject would furnish no problem of difficult solution. But when we observe in men the exercise of a deliberate choice in favour of pity ; when we find that they often solicit objects and representations with a view to be moved, and demand that their hearts shall be filled with palpitations, and their eyes with tears ; when they eagerly seek situations to behold sorrows, which they expect to adopt, and witness expressions of painful passion, to which they wish their own feelings may vibrate ; we must suppose there is a real attractiveness in sympathetic grief, or that mankind are engaged in a conspiracy against their own enjoyment. If they exposed themselves to be tenderly affected in no instances, but those, in which their approach to objects or images of suffering was required by some higher principle, from which conscience forbade them to hide their eyes, their participation with the unhappy would be always a homage to duty. Our propensity to

weep with those who weep would, in such a case, constitute one of the severities of our condition, and furnish an additional example of the imperfection and misery of our state. We should have another proof, that religion and virtue subject us to many affections and actions, which have no present value ; and should have a new reason for admitting the frequent distinction between our duties and our pleasures.

Numerous facts and considerations evince, that a prevailing enjoyment is sometimes derived from those emotions, which carry the semblance of affliction. Many indeed are the kinds and degrees of disquietude and suffering in others, which we shrink from beholding ; of which we wish not to hear. Exhibited in reality, they would fill us with horror ; and in fiction or representation, with disgust. The effect of actual or imitated misery upon our sensations, as we have before observed, is diversified by temperament, by custom, by cultivation, and by other causes. We are no more than agreeably moved with scenes in painting, poetry, or dramatick representation, which in real life would rend the heart. In a qualified sense it must be considered as true, that we are able to extract pleasure from objects, that excite pity and other painful passions. Compelled by no necessity, required by no duty, persons often yield to an impulse to converse with distress ; and discover a forwardness to contract friendship with misfortune. Had the benevolent Howard found no charm in his pensive labours, the mere stimulus of principle would not have sent him over the world to take the ' gauge and dimensions of human misery.' The friend wishes to be touched with the sorrows.

of his friend, and to feel for him in some degree as he feels for himself. We would not, if it were in our power, acquire that cold indifference, which could permit us to see one dear to us pierced with grief, and yet we be conscious of no kindred emotion, no sympathetick glow. A wretch, led to publick execution, is attended by a multitude, full of interest in his situation, eagerly watching every feature, motion, and attitude, that can give any indication of what he endures. Those spectacles of the amphitheatre, where men were torn to pieces by wild beasts, or perished in agonies by the swords of one another, made the favourite entertainment of the Roman people during their most polished state of arts and manners. The works of the painter, the poet, the orator, the dramatist, derive a durable and universal fame, and their highest effect, from their power to touch the chords of pity, and to awaken tender and melancholy emotions. The picture of a shipwreck is one of the ornaments of a drawing room. The visitors to a sumptuous cabinet of pictures will pass by grotesque figures, and gay and smiling compositions, to look at the representation of the sacrifice of Jephtha's daughter, and even the murder of the Innocents. Pathetick writing and speaking have powerful attraction for the great majority of mankind, who love to be approached by the soft accesses of pity. The tender episodes of an epick poem, the parts of a history relating the misfortunes of an interesting character, are the passages most certain to be attended to and remembered. A tragedy is selected as the amusement of a company assembled for the sole purpose of being pleased; and the actor is secure of an applauding

audience in proportion to his power of drawing forth sighs and tears.

These facts make it evident that sympathetick pain is a source of pleasure. What is the cause of this pleasure? Into what principles or dispositions of the mind can it be resolved? It is not delight in our own misery for its own sake; it is not delight in the misery of another, which is malice; and no characters are more distant from each other than the malignant and the compassionate. The general solution of this inquiry is found in the fact that all the affections, excited by the contemplation of the good or evil relating to others, are compound. Pity, sympathy, compassion, are applied to a group or assemblage of emotions or passions, of which some are pleasing and others painful. When the pleasing are supposed to prevail, the movement of the soul is pronounced agreeable, though disagreeable sensations are largely mixed. At the sight or representation of fellow creatures loaded with calamity, conflicting with passions, we feel sorrow or commiseration; which is pain. We feel moreover approbation or disesteem, wonder, surprise, or astonishment at the cause; admiration of great or good qualities displayed by the sufferer, indignation at the wrong he endures; curiosity to see the catastrophe of his fortune, or the operation of his feelings; or we are prompted, if the object be in real life, to devise and execute methods for his relief. From these sentiments, feelings, and purposes, which are united by association with pity and sympathy, we may derive a great excess of enjoyment. 'The mildest of the affections, that belong to the family of love, diffuse a pleasurable tranquillity over the mind. They

constitute the healthy state of the soul, united with a consciousness of this health. The more lively affections invigorate and excite a delectable vivacity, and harmonize the mind with every thing around.' Uneasiness mingles with the benevolence exercised towards the unhappy. But it is more than compensated by the satisfaction of ministering to his relief; or even the desire and effort to do it.' A sufferer in some form or other is within our reach, whom duty permits and inclination prompts us to serve. We feel it in our power to infuse joy into the heart, which is now wrung with sorrow; and kindle smiles in the face, which is saddened by despondence. Compassion enters into his feelings, and makes them partially its own. The sufferer is the just object of our resentment. Mercy suppresses anger, and pleads for his pardon. He is an inferior in station, wealth, or talents. Condescension makes us wave our distinctions. He is a character to excite prejudice, or censure; and candour does all she can to excuse his faults. To be his friend requires concessions, sacrifices, and toils; and generosity foregoes advantages and pleasures in his favour. If the desire of showing kindness cannot gratify itself by affording substantial relief; if we cannot even speak on the subject of his griefs, yet our manner evinces that they touch our hearts. 'He sat down in an armed chair by the side of his distressed friend and said nothing.' With these dispositions are any willing to approach the afflicted; and do they find a luxury in their sympathies? The satisfaction is certainly derived not from the sight of sorrow, but from the exercise of that benevolence, which like mercy 'blesses him that gives

and him that takes.' Relation and friendship make the evils of another entirely our own. The sufferings are irremediable, or such as we ought not to wish to remedy. Pride, avarice, selfishness withhold our hand. In these cases we derive not pleasure but pain from our access to the unhappy. Necessity or duty alone will keep us within the hearing of his complaints; and the view of his anguish. The Levite, who saw a traveller in a wretched plight, kept on the other side of the road, and passed on. He was not willing to see the affliction, which he was determined not to relieve. There is one exception to these observations, where the victim of misfortune is an interesting character, and suffers in a manner to engage respect and admiration. 'A great and virtuous man, struggling with adversity, is a spectacle, said an ancient philosopher, upon which the gods might look down with pleasure.' He does not mean to intimate that the Deity is cruel, and takes delight in the misery of his creatures; but that he, who bears the evils of life with magnanimity and resignation, possesses a moral pre-eminence, which is worthy the attention of higher orders of intelligences.

The object of our sympathetical emotions is not one, whose condition we can affect. It is a criminal led out to an ignominious death, or men engaged in the tumult and danger of battle, or opposed in deadly combat. It is the narrative of the historian, the tale of the novelist, a picture, a poem, a drama, or a theatrical representation, displaying our fellow beings in situations of trial and distress, or actuated by painful passions; that awaken and enchain our attention. The pleasure we obtain from these is not any delight that we take

in misery ; in the disasters, fears, sorrows, and torments of our race. The works of art, that we have mentioned, possess many properties to excite our emotions, besides the sufferings they exhibit. They gratify our love of the grand, the beautiful, the new, the marvellous. They are often distinguished by fertility of allusion, harmony of language, and brightness and force of sentiment. They lead us through regions of enchantment, created by imagination, and embellished with ideal beauties. The chief attraction of this class of objects and representations arises from the interest, we take in the exhibition of human character. We possess what has been denominated a *sympathetick curiosity* concerning our species. We love to see how beings like ourselves are affected in extraordinary situations and under strong emotions, and to exercise our moral judgment and feelings upon their qualities and conduct. It is not their grief or perturbation, their fear or despair, their perplexity and distress, which fix our attention ; but it is these circumstances taken in connection with the qualities they call forth, the energies they awaken, and the degree of correspondence of the language and behaviour of the persons introduced to their character and state. In ordinary life the characters of men are the subjects of constant inquiry and speculation to one another. Children and common people are awake to the expressions of sentiment and feeling in those around them. In uncommon situations men are observed by each other with a proportionate interest. The indications of energetick passion, that is raised by natural causes, are beheld with correspondent emotions. My readers will not complain, that

I commit the remainder of this argument to a critick and writer of plays, deeply skilled in the subject.* 'It cannot be any pleasure we receive from the sufferings of a fellow creature, which attracts such multitudes of people to a publick execution ; though it is the horror we conceive for such a spectacle, that keeps so many more away. To see a human being bearing himself up under such circumstances, or struggling with the terrible apprehensions, which such a situation impresses, must be the powerful incentive, which makes us press forward to behold what we shrink from, and wait with trembling expectation for what we dread. For though at such a spectacle few can get near enough to distinguish the expression of face, or the minuter parts of a criminal's behaviour, yet from a considerable distance will they eagerly mark whether he steps firmly, whether the motion of his body denotes agitation or calmness ; and if the wind does but ruffle his garment, they will, even from that change upon the outline of his distant figure, read some expression connected with his dreadful situation. Though there is a greater proportion of people, in whom this strong curiosity will be overcome by other dispositions and motives ; though there are many more, who will stay away from such a sight, than will go to it, yet there are very few who will not be eager to converse with a person who has beheld it, and to learn, very minutely, every circumstance connected with it, except the very act itself of inflicting death. To lift up the roof of

* See Introductory Discourse to a series of Plays on the Passions, 2d ed. Lon. 1799.

his dungeon, like the *Diable boiteux*, and look upon a criminal the night before he suffers, in his still hours of privacy, when all that disguise is removed, which respect for the opinion of others imposes, the strong motive by which even the lowest and wickedest of men still continue to be moved, would present an object to the mind of every person, not withheld from it by great timidity of character, more powerfully attractive than almost any other.' 'When we behold any person under the pressure of great and uncommon calamity, delicacy and respect for the afflicted will indeed make us turn ourselves aside from observing him, and cast down our eyes in his presence, but the first glance we direct to him will involuntarily be one of the keenest observations, how hastily soever it may be checked; and often will are turning look of inquiry mix itself by stealth with our sympathy and reserve.' 'What human creature is there, who can behold a being like himself under the violent agitation of

those passions, which all have in some degree experienced, without feeling himself most powerfully excited by the sight? I say, all have experienced; for the bravest man on earth knows what fear is, as well as the coward, and will not refuse to be interested for one under the dominion of this passion, provided there be nothing in the circumstances attending it to create contempt.' 'The wild tossings of despair; the gnashing of hatred and revenge; the yearnings of affection, and the softened mein of love; all the language of the agitated soul, which every age and nation understands, is never addressed to the dull nor inattentive.' 'It is to this sympathetick curiosity of our nature, exercised upon mankind in great and trying occasions, and under the influence of the stronger passions, when the grand, the generous, and the terrible attract our attention far more than the base and depraved, that the high and powerfully tragick of every composition is addressed.'

LEVITY.

FROM THE LONDON MORNING CHRONICLE.

THE ART OF SCREAMING.

Mr. Editor,

AS the Publick have now had leisure and opportunity to recover from the shock, occasioned to their finer feelings, by the late accident at Sadler's Wells (which, by the way, they have done surprisingly soon), I beg leave to trouble you with a few desultory thoughts upon the subject, in consequence of a conversation with some persons present on that celebrated night. I hope that now, when we are all calm and quiet, a little good advice will not be refused a patient hearing.

Having been for many years a frequenter of publick places, and, by virtue of my rank in life, admitted to all the most fashionable circles, I have had sundry and excellent opportunities to study the whole theory and practice of *frights* and *fears*; and I have, therefore, no hesitation at all in pronouncing, that the late accident was occasioned—not by pick-pockets—nor by fire—nor by water—but solely by SCREAMING.—Your readers may exclaim poh! and pish! at this opinion, but I trust they will at the

same time permit me to explain myself.

I repeat it, sir, that the whole mischief was occasioned by *Screaming*, a genteel accomplishment usually brought forward in all cases where there is *no* danger, and generally as carefully suppressed where there is—Now, Sir, I should have no objection whatever to *screaming*, were it put under due regulations. I am aware that to *scream* is part of the education of every young lady of fashion: but although it is taught at school along with other species of musick, along with the piano-forte, the harp, the triangle, and the rest of the necessary branches of polite education, I am afraid that the theory and practice of it is very ill understood in some of our genteel seminaries, and therefore very awkwardly performed at home.

The general routine of teaching the art of *screaming* is to give *Miss* a few elementary lessons with a *spider*, or a *father-long-legs*, placed, first on her arm, and next, if she can go through that lesson with a pretty *squall*, the creeping intruder is placed on her bosom, although it is well known that a spider had rather see a *blue-bottle*, than all the bosoms of an Opera-benefit. But this by the bye. As soon as the pupil is perfect in the *spider* and *father-long-legs*, she is to be taught to *scream* at a *mouse*, and here there are several gradations, for which, I believe, our governesses generally make an *extra-charge*. First, there is only the *report* of a mouse, which may pass off with a few *Good Lords!* or *O La!'*s. Next the *noise* of a mouse is heard behind the wainscot, and this generally produces a very promising and tolerably shrill cry—and lastly, the little animal is introduced *in propria persona* running across

the room, which is followed by the true musical shriek in *alt.* heard all over the house, bringing up the maids, and perhaps the footmen, to see that it don't come too near the open end of *Miss's* petticoats, if she happen to be so far *undrest* as to have any.

From these lessons they are taught to advance pretty rapidly to the highest notes on the scale of *screaming* (which, like our modern pianos, has got additional keys), and they learn, at the same time (if their parents chuse to go to the expence), the *sostenuto*, or *crescendo*, the swell, and all the other graces of exclamation, accompanied with the usual prayers of *Oh! L—d; Good G—d; help; murder; fire, &c.* all which produce, I will do them the justice to say, a very fine effect in genteel company; overturning tables and chairs, spilling boiling water, bruising the lap-dop, or cat, and perhaps throwing a lighted candle on the train of a muslin gown: the father swears, the mother faints, the daughters are in fits, and the company jump about; and in a few minutes, it is unanimously agreed, that there was nothing the matter, but they *were so frightened!*

Now, Sir, in all this system of education, genteel and useful as it is, there are some small defects. Although the pupil is not only told that *screaming* in company, or at a publick assembly, is a fine accomplishment, and mighty attractive, but is likewise taught how to *scream* from the lowest note to the top of her gamut; yet, unfortunately, she is not taught the proper occasions when to *scream*, and when to sit quiet, nor how elegant outcries should be managed so as to produce only elegant mischief, awkward mistakes, and dress-disordering disclosures

of the *dear me ! and bless me !* kind ; and other little *rumplings* and *rumfusses*, which have a tendency to draw people's attention, and *make one be talked of*. It is plain that, for want of a due management of the *tonnish scream*, some people have lost their lives, and others their limbs, which is not a very pleasant circumstance ; and however we may speculate on such matters, there is really no affectation, and nothing graceful in dislocations, or compound fractures. How horrid, Mr. Editor, to think ! instead of a gay Colonel, or a dozen of Bond-street beaux, hanging over one with hartshorn, eau-de-luce, and burnt feathers—to have a filthy Coroner, and his dozen of jurymen, pawing one about, nobody knows where, to find out a verdict !

I would therefore, Sir, recommend it to those Governesses, who teach frights by the quarter, to consider, whether it may not be possible to reduce the science of *screaming* to some decent regulations : for example, to teach their pupils that an *ear-wig* may be killed without ringing the family *tocsin*, and that a *mouse* may be caught without a *posse comitatus* of ushers, teachers, nurses, and servants roused from their four-pair-of-stairs beds, and armed with flat candlesticks, pokers, and pewter pots. They may also, while they preserve the privilege of *screaming* in full force, hint to their pupils, that it would be as well, if violent outcries, and sentimental timidities, were confined to domestic circles, or ladies' routs at farthest. Among *friends* such things are very becoming, and added to the equally genteel accomplishment of fits, faintings, &c. give a grace, and a *Je ne sçai quoi* to the young votaries of artificial manners. But in publick places, where

there are always a great many of that class, whom *nobody knows*, there is less room for the display of graceful timidity ; and the *scream*, or even a *chorus of screams*, has too much the appearance of what passes among the vulgar, when they see a man just going to be hanged, or to leap out of a window, or fall from a scaffold, or any of these things, which are performed without an attention to the laws of etiquette, the musick of the voice, or the graces of attitude.

I beg, however, that in thus endeavouring to limit the practice of *screaming*, I may not be thought to argue against that genteel cowardice and beautiful timidity, those captivating fears, and interesting alarms, which have long been the privilege of well-bred persons. I would not for the world strip them of such terrors, as create a pleasing variety in the display of beauty, which are so ingeniously taught at schools, and encouraged by the perusal of novels, containing long galleries, blue lights, dark chambers, deep dungeons, and ghastly spectres. I argue against nothing of the kind, from a shriek to a convulsion, that can be practised with *eclat* in company, and graced by the usual accomplishments of chalked floors, and variegated lamps, displayed in festoons with infinite taste, and glimmering among evergreens. All I contend for is, that where there is *real danger*, they will *sit still* and reserve the scream, the shriek, and the higher octaves of exclamation, for the amusement of confidential parties, where the sudden shutting of a door, the falling of a screen, the approach of a ravisher, or other, such elegant timidities may be worked up into a fit, heightened by vociferation, and decorated with all the attitudes of the Grecian costume.

Yours, &c. A QUIET SOUL.

For the Anthology.

SILVA, No. 36.

VIDA.

IN the pontificate of Leo X. a small band of Latin poets appeared, whose productions some have ventured to pronounce worthy of the Augustan age. Among this number was Vida. His *Art of Poetry* contains many excellent precepts, founded in genuine criticism, and entitles him to a high rank among those bards, who sang so sweetly after the revival of letters in Italy.

Every one recollects the lines of Pope on '*Leo's golden days*,' in which

'A Raphael painted and a Vida sung.
Immortal Vida; on whose honour'd brow

The poet's bays and critick's ivy grow:
Cremona now shall ever boast thy name,
As next in place to Mantua, next in fame!'

It would not appear wonderful if Pope should pilfer a *little* from one whom he has praised so *much*. I have never seen it suggested that he was particularly indebted to Vida; and not many palpable instances can be found of the plagiarism direct: but there are certain features of resemblance between his *Essay on Criticism*, and Vida's *Art of Poetry*, which indicate a degree of consanguinity. The directions to study the ancients, particularly Homer and Virgil, and especially to draw from nature; the deprecating of harmony acquired at the expense of meaning; and the advice respecting the choice of words, are prominent topicks in each; though there is no correspondence in the arrangement.

The plan of giving examples to shew the adaptation of the sound

to the sense, Pope probably derived from Vida; and in some of his examples he, or Warburton in his stead, has made no secret of borrowing from the modern Italian poet, what originally belonged, almost literally, to the *Mantuan bard*.

The following lines are taken from Vida's *Art of Poetry*, the translation by Pitt, and Pope's *Essay on Criticism*:

Haud satis est illis utcunque claudere
versum

Et res verborum propria vi reddere
claras:

Omnia sed numeris vocum concordibus
aptant,

Atque sono quæcunque canunt imitantur. VIDA, l. iii. v. 365.

'Tis not enough his verses to complete
In measure, number, or determin'd feet;
Or render things by clear expressions
bright,

And set each object in a proper light:
To all proportion'd terms he must dispense,

And make the sound a picture of the sense. PITT.

'Tis not enough no harshness gives offence,

The sound must seem an echo to the sense. POPE.

Tunc longe sale saxa sonant, tunc et
freta ventis

Incipiunt agitata tumescere: littore
fluctus

Illiduat rauco. l. iii. v. 388.

While the hoarse ocean beats the sounding shore,

Dash'd from the strand, the flying waters roar. PITT.

But when loud surges lash the sounding shore,

The hoarse, rough verse should like the torrent roar. POPE.

Tum, si læta canunt, hilari quoque carmina vultu

Incedunt, lætumque sonant haud segnia verba. l. iii. v. 403.

Thus in smooth lines smooth subjects
 we rehearse,
 But the rough rock roars in as rough a
 verse.
 If gay the subject, gay must be the
 song;
 And the brisk numbers quickly glide
 along. PITT.

The second line of this translation is wholly gratuitous, and is a close imitation of one of the lines of Pope already quoted. With this exception the following is the parallel :

Soft is the strain when Zephyr gently
 blows,
 And the smooth stream in smoother
 numbers flows. POPE.

Atque adeo, siquid geritur molimine
 magno
 Adde moram, et pariter tecum quoque
 verba laborent

Segnia. l. iii. v. 415.

If some large weight his huge arm
 strive to shove,
 The verse too labours, the throng'd
 words scarce move. PITT.

When Ajax strives some rock's vast
 weight to throw,
 The line too labours, and the words
 move slow. POPE.

It appears highly probable, that in these, and in some other examples which might be selected, Pitt was in some degree, as well an imitator of Pope, as the translator of Vida. There is in some couplets of the two poems, a coincidence in the rhymes, in the combination of words, and in the character of the verse, which could scarcely have occurred, if he had received no impressions from Pope.

Pitt has sometimes exceeded his duty as a translator, has refined upon the materials of his author, and become extremely artificial in his exemplifications. But his poem, considered both as a translation and a polished composition, ensures to him the reputation of fidelity and taste.

LIBANIUS

was a sophist, who lived in the early part of the fourth century, and taught both at Antioch and Constantinople. His orations and epistles are highly esteemed. The first I have never seen; but of the last, which are often short, and have much neatness and pungency, I will give my readers a specimen :

Τῷ δεῖνα.

Α μὲν ἐδεήθημεν ἡμεῖς, πάλαι παρὰ σοι κεῖ-
 ται. σὸν δὲ παρ' ἡμῖν περὶ τούτων ἔδεν. Α πόλυ-
 σὸν ἔν ἡμᾶς φροντίδος, ἢ δειξας ἔργον, ἢ τὸτο
 διδάξας, ἀδυνάτων ἐρῶμεν.

To a tardy Reviewer.

The book, which we requested you to read, was long since put into your hands, yet we have seen nothing of your remarks. Relieve our anxiety, either by assisting us in our work, or showing that we desire an impossible labour.

PIZARRO.

THE chief purposes of the *illuminated* author of this play evidently are to dazzle and seduce a romantick fancy, to raise delightful and exalted notions of a savage state of nature, and, by partial delipation and false colouring, degrade and calumniate the mild doctrines of christianity. Elvira, to excuse her prostitution to Pizarro, tells us, it was the superiour fame and glory of his character that first gained and afterwards held her affections to him; when no one can discover the least spark of true glory either in his mind or his achievements, as he is drawn by the author: nothing appears in him but selfish meanness, gloomy revenge, brutal ferocity, and unmanly cruelty; and from the character of this particular individual, thus distorted and exaggerated, is drawn a general conclusion against christians and christianity. But

this character of Pizarro is not a true one ; he had vices, it is true, and great ones, but he had some good qualities, though not one is here mentioned to set against the black catalogue of his crimes ; while the Indians, it seems, have not a speck of vice or folly to dim the lustre of their blazing virtues. The conduct of the Spaniards to the Mexicans can never be defended, but it was what will always result from bigotry and superstition, stimulated by ambition and avarice, and not the offspring of christianity ; whose genuine principles were then much corrupted by the innovations of popery, and the Spaniards were, perhaps, the most bigotted, superstitious, and intolerant of papists. To draw conclusions from the abuse of a system against the use of it, is that kind of flimsy but audacious sophistry, which, though a thousand times exposed, is still reiterated by the sceptical babblers of the day, who know, that notwithstanding a few read and are convinced, yet that many more remain who never read, or think, or investigate for themselves, and may therefore easily be made the dupes of plausible artifice.

That strong friendships exist among savages, we have often been informed, and we know that their state is peculiarly calculated to call forth such feelings ; but we also know that love, with them, is merely a sensual appetite, which never rises to a refined and generous sentiment : we know that all their pleasures, propensities, and habits, are gross and brutish ; their passions ungovernably violent, their revenge most cruel, and their notions of morality and religion such as naturally flow from ignorance and caprice, working upon incongruous and imperfectly transmit-

ted traditions. The Mexicans and Peruvians were cruel almost beyond belief, for not a rite of their religion was celebrated without human blood, and prisoners were offered up by thousands in sacrifice to their infernal deities ! Yet it is for such a people, and such a state of things, that we are to give up all we possess ; to abandon our religion, laws, and civilization ; all that we have proved by solid reasoning and long experience, all we know of certain good, for the hypothetical possibility of extravagant and spurious virtues, for a vain, new-fangled, and Proteus-like philosophy.

Kotzebue (the author) has not the temerity to avow his purpose ; he dares not openly attack, but he undermines ; he pretends to allow the position, that ‘ we are not to do evil that good may come of it,’ yet he insidiously endeavours not only to destroy the axiom he allows, but even to bring about the worst end by the worst means ; he prostitutes his talents to the basest purposes ; he operates powerfully upon the strongest passions and tenderest feelings of the human heart ; he enlists all the energies and sympathies of our nature, in the cause of fallacy and deceit, against established reason and eternal truth. Such is the nature and tendency of this pernicious composition.

A LONDON WINTER.

IN a Paris winter the beau monde crowd to the Metropolis with the fall of the leaf ; and the desolation of the fields and groves, the approach of fogs, rain, snow, frost, short days, and long nights are signals, which all ranks obey. — They quit the dreary solitude of the country and hurry up to Town, in which Spectacles, Balls and

illuminated Saloons attract their multitudes, and the People of Fashion *s'approchent* !

This is a Paris winter, commencing in the very beginning of November—and yet these people pretend to lead the *ton* of the world, and to give laws to polished society ! They regulate themselves by the economy of nature ; they implicitly follow the order of the seasons, and yet they make pretensions to taste and luxury !

How unlike a London Winter ! How much superiour is the graceful indifference, which we shew to the changes of the year—to the state of the weather—to the rules and laws, which the vegetable world (and which only animals born to vegetate) are doomed to obey ! Our *Winter* has nothing to do with the *season* !—So far from commencing with the fall of the leaf, Winter does not begin, till *Nature* shall have put forth the blossoms of regeneration. No woman, who values her reputation for taste, ventures to come to town for the Winter till the month of May ; and it is not unusual to see a family of the highest *research* postpone the *burst* of its *entré* into the winter circles till after the King's Birth-day.—Every thing, to be fashionable, must be out of *season*.—A *dejeuné* is suffocating, if given before *three o'clock* in the afternoon. A man of fashion never takes the morning air in Rotten-row till after sun-set.—No evening party begins till midnight ; and it is indispensable to the character of a Member of Parliament, that after a long debate, he should go to his *dinner* at six o'clock in the morning. It must be *dinner* whatever be the hour, and however often he may have *restored* at Bellamy's. It is the sign of pure

unadulterate simplicity to act like the *herd*, who eat when they're hungry, and drink when they're dry ; and the Parisians have made no higher attainments in *ton* than the Hottentots, if they regulate their hours by the daily sun, or their seasons by his place in the Zodiac.

The London Winter begins in April, and rages in May. It is then that our women of fashion find the weather deliciously inclement ; and the only remedy against its rigour is in the *comfort of compression*. It is only by squeezing several hundreds more into a set of rooms than they were ever destined to contain, that the severity of a London winter can be resisted. In Paris the people of fashion only *s'approchent*. In London they *dove-tail*. In Paris there is *society*—in London there is a *crowd*. It would be intolerable in a fashionable assembly at the West-end of the Town, if there was room for *enjoyment*. Indeed the word itself is obsolete ; for enjoyment belongs only to the miserable people, whom nobody knows. It is the invariable *test* and *criterion* of high-breeding to counteract the rules of common life ; and therefore to be at your *ease* in an assembly, into which you enter, is a *disappointment*. To remain in one place is a sign that you are *not in request* ; and your *triumph* for the night consists in the number of *crowds*, through which you have *jostled*.

Nothing can be so unlike indeed, as a Paris and a London Winter. In Paris the *Haut Ton* love the *Pêle Mêle* at publick places, and the *partie chaisée* at home. They countenance all *efforts* for general entertainment, and in their own hotels their parties

are *select*.—They have a weekly night, and they distribute their invitations, so as to accommodate, as well as entertain their friends. By this means they never interfere with, nor annoy the spectacles, nor affect the enterprize of professional artists. Here a woman of supreme attraction has her nights *en suite*, and she shines *par excellence*, who puts her friends to the greatest degree of oppression. To be able to stir is an accident, and to get in or out you must watch for an opportunity. It is indispensable to character to treat every thing that is publick with contempt, and never to be seen in a place to which every body may go: it is the pinnacle of *Ton*, therefore, for a Lady of Fashion to open her own house for the benefit of some dear delightful Italian, who will bring all the world together, and yet keep it elegantly crowded. This is at once conspicuous and economical. The Lady gives a grand Concert at home, and has fifty invitations as her part of the benefit. Oh! what a novelty in the refinements of House-wifery! The Lady of a Duke, Marquis, or Earl, with a revenue of fifty thousand a year, sharing in the benefit of an Italian *Fidler*!—But it is *Ton*—and the character of the Lady depends on the multitudes she can attract. Such is our gay Season!—A Paris Winter has its *agremens*—a London Winter has its *eclat*, and subsides in June.—*London Morn. Chronicle*.

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GRAY.

WHEN Gray's odes first appeared, they were received with disapprobation. But their quaint and affected language, the false glitter

of florid epithet, and the repeated recurrence of alliteration, attracted the admiration of certain critics, who applauded them as the genuine offspring of lyric sublimity. This opinion, adopted afterwards by Warton and Wakefield, seems now very generally to prevail, notwithstanding the objections of Johnson, which still remain unrefuted.

Every man of literature has an undoubted right to decide for himself on a controverted point, and I confess myself of that party who think Gray a mechanical poet. His Elegy is indeed an *unique*, and deserves all the praise, which it has received. His ode to Adversity also contains both poetry and good sense. But of his other odes, though we may allow that they have *mille ornatus*, we cannot justly add, that they have also *mille decenter*.

Any man, conversant with poetick phraseology, might produce such odes, if he would devote his time and attention to the pursuit. He has only to select glittering and uncommon epithets, a brilliant periphrasis to describe a common object, with a few striking alliterations, and the business is accomplished.

A friend of mine, who has few pretensions to poetry, has sent me the following ode, written after the manner of Gray, in which he has attempted to imitate his language, epithets, and alliterations. The publick must determine, whether there is any resemblance, recollecting, however, that this was the production of one sitting, whereas the odes of Gray, the offspring of a taste sickly and fastidious, are compositions of long time and great labour. The author, I think,

has failed in one point of imitation, as his ode is perfectly intelligible.

ODE TO WINTER.

HAIL, wayward Winter ! child of snow,
I see thee mount thine icy throne,
I see thee spread thy scenes of woe
To yon poor moonless wanderer lone.
On the wild waste he feels thy power,
Thy biting blast, thy sleety shower,
Resolved by night no more to roam
Far from his faithful friends, and hospitable home.

2

Though now the vermil-tinctured lip
Of frolick Spring, with roses crowned,
No more the ambrosial dew can sip,
Or kiss the flowers that paint the ground ;

Though fair Hyperion's brilliant beam
Assail in vain the impassive stream,
And keen is felt thy frosty sting,
I woo thee, Winter wild, nor heed thy watry wing.

3

The bard's rapt eye no longer views
The fairy elves in noon of night,
In circles deftly skim the dews,
Nor fly the leafy lawn till light,
When they with twinkling feet advance

To thrid the mazes of the dance,
And o'er his frenzied sense diffuse
Bland visions, light as air, and spotless
as the Muse.

4

The azure violet on the shore,
Fair rival of the ruddy rose,
Spreads its blue foliage no more,
Entombed beneath a waste of snows.
The gay-plumed songsters of the grove
No longer carol tales of love,
But Nature, through her empire's bound,
Hears nought but horrid hail, and threatening tempests sound.

5

But though thy spells, relentless power,
The world in frosty fetters bind ;
Though, arm'd with snow, and ice, and shower,
Thou shedd'st thy wrath on all mankind,
Yet I thy ruffian rage defy,
Thy storm-tongued voice, thy lowering eye,
While hous'd, and round the social fire,
I hear thy menace loud, and unavailing ire.

6

Dauntless I brave thy boisterous breath,
Whene'er the lettered circle meet,
Nor dread to tempt at daylight's death,
The dangers of the slippery street.
This eve with choicest friends I pass,
Nor churlish shun the electrick glass,
Iberia's fragrant tube illume,
Nor dread thy thunders, Winter, though they shake the room.

THE BOSTON REVIEW,

FOR

FEBRUARY, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 6.

Letters from England : by Don Manuel Alvarez Espriella. Translated from the Spanish. First American edition. Boston, printed by Munroe & Francis. 1807. 12mo. pp. 384.

THERE are few books, which are read with greater avidity, as there are few, that furnish more instruction and amusement, than books of travels. Pope justly observes, that 'the proper study of mankind is man;' and by an acquaintance with the manners and customs of other nations, with their commerce and manufactures, with their civil and religious polity, prejudices are diminished, liberality of sentiment increased, and the boundaries of human knowledge enlarged.

The land of their forefathers must always present an object of peculiar interest to those, who speak the same language, and boast of the same progenitors; and whether the political ties of the two countries be straitened or relaxed, America can never regard Great-Britain with indifference. No event of importance can take place there, which will not be felt here; and, whatever misunderstandings may arise between us, respecting national rights, or in the course of

commercial emulation, we shall always feel that respect for the parent country, to which she is so justly entitled for her naval prowess, her mercantile integrity, and her scientific and literary achievements.

These letters, which we have undertaken to review, have afforded us much amusement in their perusal. The author, in the character of a Spaniard, describes in a lively and entertaining manner the modern Tyre. In his description of places he is extremely correct, but in his opinions and sentiments we discover a strange mixture of truth and error. Under the veil of Catholick bigotry, a bigotry wholly inconsistent with his freedom on other subjects, he aims a deadly blow at the English church, and through her at all religion. In many instances we detect the disciple of the new philosophy, which has caused, and still continues to cause, so much mischief in the civilized world. The most superficial observer will discover the author to be an Englishman, who has chosen this method to display his talents, and diffuse his prejudices.

Having thus warned the reader of these letters to be on his guard, we shall select such passages for his amusement, as we think best calculated for that purpose.

The following description of the inside and furniture of an English house is entertaining, and reminds us of the domestick comforts of a wealthy American.

‘One of the peculiarities in this country is, that every body lives upon the ground floor, except the shopkeepers. The stable and coach-house either adjoin the house, or more frequently are detached from it, and the kitchen is either at the back of the house on the ground floor, or under ground, which is usually the case in large towns, but never, as with us, above stairs. They wonder at our custom of living on the higher floors, and call it troublesome: I, on my part, cannot be reconciled to the inconvenience of living on a level with the street: the din is at your very ear, the window cannot be thrown open for the dust which showers in, and it is half darkened by blinds that the by-passers may not look in upon your privacy.

One room on the first floor is reserved for company, the rest are bed-rooms; for the beds, instead of standing in recesses, are placed in rooms as large as those in which we dwell. This occasions great waste of space, the more remarkable, as ground is exceedingly valuable in the towns, and is rented by the square foot of front at a prodigious price. Nothing surprised me more at first, than the excellent workmanship of the doors and windows; no jarring with the wind, no currents of air, and the windows, which are all suspended by pulleys, rise with a touch. This is not entirely and exclusively owing to the skill of the English workmen, but in great measure also to the climate. When the wood has once been seasoned, neither the heat nor humidity of the atmosphere is ever sufficient to affect it materially. In good houses the doors have a strip of open brass work above the handle, that the servants may not soil them with their fingers.

An Englishman delights to show his wealth; every thing in his house, therefore, is expensive: a whole dwelling in our country is furnished at less cost, than is bestowed here upon a single apartment. The description of their common sittingroom may be considered as a fair specimen. The whole floor is fitted with carpeting, not of the costliest kind, but both in texture and

design far superiour to what is usually seen in Spain. This remains down summer and winter, though in summer our matting would be far more suitable, if the fashion were once introduced. Before the fire is a smaller carpet of different fabrick, and fleecy appearance, about two *varas* long, and not quite half as broad; a fashion of late years which has become universal, because it is at once ornamental, comfortable, and useful, preserving the larger one, which would else soon be worn out in that particular part. Of the fire-places I have already spoken; here the frontal is marble, and above is a looking-glass the whole length of the mantle piece, divided into three compartments by gilt pillars, which support a gilt architrave. On each side hang bellropes of coloured worsted, about the thickness of a man's wrist, the work of Mrs. J— and her sister, which suspend knobs of polished spar. The fender is remarkable; it consists of a crescent basket-work of wire, painted green, about a foot in height, topt with brass, and supporting seven brazen pillars of nearly the same height, which also are surmounted by a band of brass. This also is a late fashion, introduced in consequence of the numberless accidents occasioned by fire. Almost every newspaper contains an account that some woman has been burnt to death, and they are at last beginning to take some means of precaution.

The chairs and tables are of a wood brought from Honduras, which is in great request here, of a fine close grain, and a reddish brown colour, which becomes more beautiful as it grows darker with age. The history of this wood, of which all the finer articles of furniture exclusively are made, is rather singular. A West Indian captain, about a century ago, brought over some planks as ballast, and gave them to his brother, Dr. Gibbons, a physician of great eminence, who was then building a house. The workmen, however, found the wood too hard for their tools, and it was thrown aside. Some time afterwards, his wife wanted a box to hold candles, the doctor thought of his West Indian wood, and in spite of the difficulty, which was still found in working it, had the box made. He admired its colour and polish so much, that he had a bureau made of it also; and this was thought so beautiful, that it

was shown to all his friends. Among others, the Duchess of Buckingham came to see it, and begged enough of the wood to make her a bureau also. From that moment the demand was so great, that it became a regular article of trade, and as long as the woods of Honduras last it is likely to continue so. There is reason to believe that the tree would grow in England, as there are some flourishing plants in the neighbourhood of London, which have been raised from seed. Formerly the tables were made of the solid plank; but English ingenuity has now contrived to give the same appearance at a far less cost of materials, by facing common deal with a layer of the fine wood not half a barley corn in thickness. To give you an idea of the curiosity, with which all these things are executed, is impossible; nothing can be more perfect.

Our breakfast table is oval, large enough for eight or nine persons, yet supported upon one claw in the centre. This is the newest fashion, and fashions change so often in these things, as well as in every thing else, that it is easy to know how long it is since such a house has been fitted up, by the shape of the furniture. An upholster just now advertises *Commodes, Console-tables, Ottomans, Chaiselonges, and Chiffoniers*;—what are all these? you ask. I asked the same question, and could find no person in the house, who could answer me; but they are all articles of the newest fashion, and no doubt all will soon be thought indispensably necessary in every well furnished house. Here is also a nest of tables for the ladies, consisting of four, one less than another, and each fitting into the one above it; you would take them for playthings, from their slenderness and size, if you did not see how useful they find them for their work. A harpsichord takes up the middle of one side of the room, and in the corners are screens to protect the face from the fire, of mahogany, with fans of green silk, which spread like a flower, and may be raised or lowered at pleasure. A book-case standing on a chest of drawers completes the heavy furniture, it has glazed doors, and curtains of green silk within.

But I should give you a very inadequate idea of an English room were I to stop here. Each window has blinds

to prevent the by-passers from looking in; the plan is taken from the Venetian blinds, but made more expensive, as the bars are fitted into a frame and move in grooves. The shutters fit back by day, and are rendered ornamental by the gilt ring, by which they are drawn open: at night you perceive that you are in a land of house-breakers, by the contrivances for barring them, and the bells which are fixed on to alarm the family, in case the house should be attacked. On each side of the window the curtains hang in festoons, they are of rich printed cotton, lined with a plain colour and fringed, the quantity they contain is very great. Add to this a sconce of the most graceful form, with six prints in gilt frames, and you have the whole scene before you. Two of these are Noel's views of Cadiz and Lisbon; the others are from English history, and represent the battles of the Boyne and of La Hogue, the death of General Wolfe at Quebec, and William Penn treating with the Indians for his province of Pennsylvania.

Let us proceed to the dining-room. Here the table is circular, but divides in half to receive a middle part which lengthens it, and this is so contrived that it may be made to suit any number of persons from six to twenty. The side-board is a massier piece of furniture; formerly a single slab of marble was used for this purpose, but now this is become one of the handsomest and most expensive articles. The glasses are arranged on it ready for dinner, and the knives and forks in two little chests or cabinets, the spoons are between them in a sort of urn; every thing being made costly and ornamental.

The drawing-room differs chiefly from the breakfast parlour in having every thing more expensive, a carpet of richer fabrick, sconces and mirrors more highly ornamented, and curtains of damask like the sofas and chairs. Two chandeliers with glass drops stand on the mantle-piece; but in these we excel the English; they have not the brilliancy of those from the royal fabrick at St. Ildefonso. In this room are the portraits of J— and his wife, by one of the best living artists, so admirably executed as to make me blush for the present state of the arts in Spain.

Having proceeded thus far, I will go through the house. J— took me into his kitchen one day to show me what

is called the kitchen-range, which has been constructed upon the philosophical principles of Count Rumford, a German* philosopher, the first person who has applied scientific discoveries to the ordinary purposes of life. The top of the fire is covered with an iron plate, so that the flame and smoke, instead of ascending, pass through bars on the one side, and there heat an iron front, against the which food may be roasted as well as by the fire itself; it passes on heating stoves and boilers as it goes, and the smoke is not suffered to pass up the chimney till it can no longer be of any use. On the other side is an oven heated by the same fire, and vessels for boiling may be placed on the plate over the fire. The smoke finally sets a kind of wheel in motion in the chimney, which turns the spit. I could not but admire the comfort and cleanliness of every thing about the kitchen; a dresser, as white as when the wood was new, the copper and tin vessels bright and burnished; the chain, in which the spit plays, bright; the plates and dishes ranged in order along the shelves: and I could not but wish our dirty Domingo were here to take a lesson of English cleanliness. There is a back kitchen in which all the dirty work is done, into which water is conveyed by pipes. The order and cleanliness of every thing made even this room cheerful, though under ground, where the light enters only from an area, and the face of the sky is never seen.

And now, for my own apartment, where I am now writing. It is on the second floor, the more therefore to my liking, as it is less noisy, and I breathe in a freer atmosphere. My bed, though neither covered with silk nor satin, has as much ornament as is suitable; silk or satin would not give that clean appearance, which the English always require, and which I have already learnt to delight in. Hence the damask curtains, which were used in the last generation, have given place to linens. These are full enough to hang in folds; by day they are gathered round the bed posts, which are light pillars of mahogany supporting a frame work, covered with the same furniture as the curtains; and valances are fastened round this frame, both withinside the

curtains and without, and again round the sides of the bedstead. The blankets are of the natural colour of the wool, quite plain; the sheets plain also. I have never seen them flounced nor laced, nor ever seen a striped or coloured blanket. The counterpane is of all English manufactures the least tasteful; it is of white cotton, ornamented with cotton knots, in shapes as graceless as the cut box in a garden. My window curtains are of the same pattern as the bed; a mahogany press holds my clothes, an oval looking-glass swung lengthways stands on the dressing-table. A compact kind of chest holds the bason, the soap, the tooth brush, and water glass, each in a separate compartment; and a looking-glass, for the purpose of shaving at, (for Englishmen usually shave themselves) slips up and down behind, the water-jug and water-bottle stand below, and the whole shuts down a-top, and closes in front, like a cabinet. The room is carpeted; here I have my fire, my table, and my cassette; here I study, and here minute down every thing, which I see or learn; how industriously you will perceive, and how faithfully, you, who best know me, will best know.

My honoured father will say to all this, How many things are there here which I do not want?—But you, my dear mother, I think I see you looking round the room while you say, How will Manuel like to leave these luxuries and return to Spain? How anxiously I wish to leave them, you will not easily conceive, as you have never felt that longing love for your own country, which absence from it renders a passion, and almost a disease. Fortunate as I am in having such rare advantages of society and friendship, and happy as I am in the satisfaction wherewith I reflect every night that no opportunity of inquiry or observation has been lost during the day, still my greatest pleasure is to think how fast the days and weeks are passing on, and that every day I am one day nearer the time of my return. I never longed half so earnestly to return from Alcala, as I now do to enter my native place, to see the shield over the door-way, to hear the sound of our own water-wheel, of the bells of St. Claras, of Domingo's viola at evening, to fondle my own dogs, to hear my own language, to kneel at mass in the church where I was bap-

* This is a mistake of the author's. Count Rumford is an American.—T.R.
Vol. V. No. 2. O

tised, and to see once more around me the faces of all whom I have known from infancy, and of all whom I love best.

¡ Ay * Dios de mi alma !
 Saquiesme de aqui !
 ¡ Ay ! que Inglaterra
 Ya no es para mi.' P. 67.

The celebrated cathedral of St. Paul is better described, than we have before seen it.

'The cathedral church of St. Paul is not more celebrated than it deserves to be. No other nation in modern times has reared so magnificent a monument of piety. I never behold it without regretting, that such a church should be appropriated to heretical worship; that like a whited sepulchre, there should be death within.

In the court before the grand entrance stands a statue of Queen Anne, instead of a cross; a figure as ill-executed as it is ill-placed, which has provoked some epigrams even in this country, indifferent as the the taste in sculpture is here, and little as is the sense of religious decorum. On entering the church I was impressed by its magnitude. A fine anecdote is related of the effects this produced upon a female Esquimaux:—Quite overpowered with wonder when she stood under the dome, she leaned upon her conductor, as if sinking under the strong feeling of awe, and fearfully asked him, 'Did man make it? or was it put here?' My own sensations were of the same character, yet it was wonder at human power, unmingled with any other kind of awe; not that feeling which a temple should inspire; not so much a sense that the building in which I stood was peculiarly suitable for worship, as that it could be suitable for nothing else. Gothick architecture produces the effect of sublimity, though always without simplicity, and often without magnitude; so perhaps does the Saracenick: if the Grecians ever produced the same effect it is by magnitude alone. But the architecture of the ancients is altered, and materially injured by the alteration, when adapted to cold climates, where it is necessary, when

—
 * Ah, God of my soul, take me from hence! alas! England is not a country for me.—Tr.

the light is admitted, to exclude the air: the windows have always a littleness, always appear misplaced; they are holes cut in the wall; not, as in the Gothick, natural and essential parts of the general structure.

The air in all the English churches which I have yet entered is damp, cold, confined, and unwholesome, as if the graves beneath tainted it. No better proof can be required of the wisdom of enjoining incense. I have complained that the area in their ordinary churches is crowded; but the opposite fault is perceivable in this great cathedral. The choir is but a very small part of the church; service was going on there, being hurried over as usual in week days, and attended only by two or three old women, whose piety deserved to meet with better instructors. The vergers however paid so much respect to this service, such as it is, that they would not shew us the church till it was over. There are no chapels, no other altar than that in the choir;—For what then can the hereticks have erected so huge an edifice? It is as purposeless as the Pyramids.

Here are suspended all the flags, which were taken in the naval victories of the late war. I do not think that the natural feeling which arose within me at seeing the Spanish colours among them influences me, when I say that they do not ornament the church, and that, even if they did, the church is not the place for them. They might be appropriate offerings in a temple of Mars; but certainly there is nothing in the revealed will of God which teaches us that he should be better pleased with the blood of man in battle, than with that of bulls and of goats in sacrifice. The palace, the houses of legislature, the admiralty, and the tower where the regalia are deposited, should be decorated with these trophies; so also should Greenwich be, the noble asylum for their old seamen; and even in the church a flag might perhaps fitly be hung over the tomb of him who won it and fell in the victory. Monuments are erecting here to all the naval captains who fell in these actions; some of them are not finished; those which are do little honour to the arts of England. The artists know not what to do with their villanous costume, and, to avoid uniforms in marble, make their unhappy statues halfnaked. One

of these represents the dying captain as falling into Neptune's arms ; a dreadful situation for a dying captain it would be ;—he would certainly take the old sea-god for the devil, and the trident for the pitchfork with which he tosses about souls in the fire. Will sculptors never perceive the absurdity of allegorizing in stone !

There are but few of these monuments as yet, because the English never thought of making St. Paul's the mausoleum of their great men, till they had crowded Westminster Abbey with the illustrious and the obscure indiscriminately. They now seem to have discovered the nakedness of this huge edifice, and to vote parliamentary monuments to every sea captain who falls in battle, for the sake of filling it as fast as possible. This is making the honour too common. It is only the name of the commander in chief, which is always necessarily connected with that of the victory ; he therefore is the only individual to whom a national monument ought to be erected. If he survives the action, and it be thought expedient, as I willingly allow it to be, that every victory should have its monument, let it be like the stone at Thermopylæ, inscribed to the memory of all who fell. The commander in chief may deserve a separate commemoration ; the responsibility of the engagement rests upon him ; and to him the merit of the victory, as far as professional skill is entitled to it, will, whether justly or not, be attributed, though assuredly in most cases with the strictest justice. But whatever may have been the merit of the subordinate officers, the rank which they hold is not sufficiently conspicuous. The historian will mention them, but the reader will not remember them because they are mentioned but once, and it is only to those who are remembered that statues should be voted ; only to those who live in the hearts and in the mouths of the people. 'Who is this ?' is a question which will be asked at every statue ; but if after the verger has named the person represented it is still necessary to ask, 'Who is he ?' the statue is misplaced in a national mausoleum.

These monuments are too few as yet to produce any other general effect than a wish that there were more ; and the nakedness of these wide walls without altar, chapel, confessional, picture or

offering is striking and dolorous as you may suppose. Yet if such honours were awarded without any immediate political motive, there are many for whom they might justly be claimed ; for Cook, for instance, the first navigator, without reproach ; for Bruce, the most intrepid and successful of modern travellers ; for lady Wortley Montague, the best of letter-writers, and the benefactress of Europe. 'I,' said W., who was with me, 'should demand one for sir Walter Raleigh ; and even you, Spaniard as you are, would not, I think, contest the claim ; it should be for introducing tobacco into Christendom, for which he deserves a statue of pipe-makers' clay.'

Some five-and-twenty or thirty years ago the best English artist offered to paint pictures and give them to this cathedral ;—England had never greater painters to boast of than at that time. The thing however was not so easy as you might imagine, and it was necessary to obtain the consent of the bishop, the chapter, the lord mayor, and the king. The king loves the arts, and willingly consented ; the lord mayor and the chapter made no objection ; but the bishop positively refused ; for no other reason, it is said, than because the first application had not been made to him. Perhaps some puritanical feelings may have been mingled with this despicable pride, some leaven of the old Inconoclastick and Lutheran barbarism ; but as long as the names of Barry and of sir Joshua Reynolds are remembered in this country, and remembered they will be as long as the works and the fame of a painter can endure, so long will the provoking absurdity of this refusal be execrated.

The monuments and the body of the church may be seen gratuitously ; a price is required for admittance to any thing above stairs, and for fourpenny, sixpenny, and shilling fees we were admitted to see the curiosities of the building ;—a model something different from the present structure, and the work of the same great architect ; a geometrical staircase, at the top of which the door closes with a tremendous sound ; the clock, whose huge bell in a calm day, when what little wind is stirring is from the east, may be heard five leagues over the plain at Windsor ; and a whispering gallery, the great amusement of children and wonder of women, and which is indeed at first

sufficiently startling. It is just below the dome ; and when I was on the one side and my guide on the other, the whole breadth of the dome being between us he shut-to the door, and the sound was like a peal of thunder rolling among the mountains. The scratch of a pin against the wall, and the lowest whisper were distinctly heard across. The inside of the cupola is covered with pictures by a certain sir James Thornhill : they are too high to be seen distinctly from any place except the gallery immediately under them, and if there were nothing else to repay the fatigue of the ascent it would be labour in vain.

Much as I had been impressed by the size of the building on first entering it, my sense of its magnitude was heightened by the prodigious length of the passages which we traversed, and the seeming endlessness of the steps we mounted. We kept close to our conductor with a sense of danger : that it is dangerous to do otherwise was exemplified not long since by a person who lost himself here, and remained two days and nights in this dismal solitude. At length he reached one of the towers in the front ; to make himself heard was impossible ; he tied his handkerchief to a stick and hung it out as a signal of distress, which at last was seen from below, and he was rescued. The best plan in such cases would be to stop the clock, if the way to it could be found.

In all other towers, which I had ever ascended, the ascent was fatiguing, but no ways frightful. Stone steps winding round and round a stone pillar from the bottom up to the top, with just room to admit you between the pillar and the wall, make the limbs ache and the head giddy, but there is nothing to give a sense of danger. Here was a totally different scene : the ascent was up the cupola, by staircases and stages of wood, which had all the seeming insecurity of scaffolding. Projecting beams hung with cobwebs and black with dust, the depth below, the extent of the gloomy dome within which we were inclosed, and the light which just served to shew all this, sometimes dawning before us, sometimes fading away behind, now slanting from one side, and now leaving us almost in utter darkness : of such materials you may conceive how terrifying a

scene may be formed, and you know how delightful it is to contemplate images of terror with a sense of security.

Having at last reached the summit of the dome, I was contented. The way up to the cross was by a ladder ; and as we could already see as far as the eye could reach, there was nothing above to reward me for a longer and more laborious ascent. The old bird's-eye views, which are now disused because they are out of fashion, were of more use, than any thing which supplies their place : half plan, half picture, they gave an idea of the place they represented more accurately than pictures, and more vividly than plans. I would have climbed St. Paul's, if it had been only to see London thus mapped below me, and though there had been nothing beautiful or sublime in the view ; few objects however are so sublime, if by sublimity we understand that which completely fills the imagination to the utmost measure of its powers, as the view of a huge city thus seen at once : —house-roofs, the chimneys of which formed so many turrets ; towers and steeples ; the trees and gardens of the inns of court, and the distant squares, forming so many green spots in the map ; Westminster Abbey on the one hand with Westminster Hall, an object scarcely less conspicuous ; on the other the Monument, a prodigious column worthy of a happier occasion and a less lying inscription ; the Tower and the masts of the shipping rising behind it ; the river with its three bridges and all its boats and barges ; the streets immediately within view blackened with moving swarms of men, and lines of carriages. To the north were Hampstead and Highgate on their eminences, southward the Surry hills. Where the city ended it was impossible to distinguish ; it would have been more beautiful, if, as at Madrid, the capital had been circumscribed within walls, and the open country had commenced immediately without its limits. In every direction the lines of houses ran out as far as the eye could follow them, only the patches of green were more frequently interspersed towards the extremity of the prospect, as the lines diverged farther from each other. It was a sight which awed me and made me melancholy. I was looking down upon the habitations of a million of human beings ; upon the single spot whereon

were crowded together more wealth, more splendour, more ingenuity, more worldly wisdom, and alas ! more worldly blindness, poverty, depravity, dishonesty, and wretchedness, than upon any other spot in the whole habitable earth.' P. 120.

Having made these copious extracts, we dismiss the work with mixed approbation and censure, approbation of the narrative parts, and censure of the political and religious prejudices of the author. There is scarcely a letter, which does not deserve a considerable portion of both ; nor would it be an unedifying task to analyse the whole work. But our limits will not admit us to obey our inclination, and which is the less necessary, since the book is very generally read, and is already estimated by the judicious, as it deserves.

ART. 7.

Character of St. Paul. A sermon, preached at the ordination of Rev. Samuel Willard to the pastoral care of the church in Deerfield, on the 23d of September, 1807. By Nathaniel Thayer, minister of Lancaster. Greenfield, Denio. pp. 29.

THE rolls of sacred biography present, perhaps, only one character of superiour excellence to that of St. Paul. To this distinguished leader of the christian band the gospel is more indebted for its triumphs, than to any of the other apostles. His history as a man is interesting to the philosopher ; his life, as a minister of religion, is especially instructive to his successors in the faith. In morals he was unblemished. His piety had an elevation and fervour, almost beyond example. As a citizen he was at once patriotick and peaceable. Without assuming the au-

thority of a dictator, he counselled his fellow-evangelists, always generously co-operating with the strong, and patronizing the weak. His discipline in the church was charitable and tender, whilst it was strict and impartial. But his highest honour consisted in his manner of preaching, and defending the religion of Christ. Here he shone with unrivalled splendour. Here he was learned, argumentative, zealous, and pathetick ; dreadful to sinners, but full of mercy to the good ; bearing down all opposition to the truth by a luminous appeal to facts, and the irresistible energies of his eloquence, and at last sealing his sincerity with his blood. Such was the great apostle of the Gentiles ; and of his character, as drawn and commented upon in the sermon before us, this description is intended for a faithful epitome. The selection of such a theme for such an occasion was pertinent in Mr. Thayer, who has been just to his subject, and has handsomely applied it in the customary addresses.

In the haste of composition, several trifling inaccuracies escaped the writer. He spells *inquiry* *enquiry*, uses *plead* for *pleaded*, and p. 18, says, *The progress of irreligion or piety rests*, &c. which is certainly an inelegant expression.

Annexed to the sermon are the charge, by Mr. Ripley, and the right-hand of fellowship, by Mr. Kilburn, both which performances are creditable to their authors.

ART. 8.

The Christian Monitor, No. V., a periodical work, by the Christian Monitor Society. Part I. Vol. III. Boston, Munroe & Francis. 12mo. pp. 192.

ALL the numbers of the Chris-

tian Monitor, that have as yet appeared, are truly expressive of the affectionate piety, the sound judgment, and christian charity of their composers or compilers. Avoiding speculative and controversial points in theology, they show their great object to be, not to foment divisions, or to excite party distinctions amongst christians, but to unite them together in the bonds of piety, and in the love and practice of that religion, which ameliorates the heart and the life.

Of the same complexion is this fifth number. It is a judicious and well executed abridgment of that excellent and celebrated work, entitled 'Law's serious call to a devout and holy life,' at once preserving all the beauties, and avoiding the few superfluities of that author. A better review of it cannot be given than that of Dr. Johnson of the work entire, as expressed in the prefatory remarks of this number. 'When at Oxford,'

says he, 'I took up Law's serious call to a holy life, expecting to find it a dull book, (as such books generally are) and perhaps to laugh at it. But I found Law quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion, after I became capable of rational inquiry.' Even the historian Gibbon, though himself an infidel, says of it 'if there exists a spark of piety in the reader's mind, it will soon kindle it to a flame.'

To their testimony in favour of the whole work, we heartily subscribe in favour of its abridgment, and recommend it as well worthy the attention of every serious and rational christian. It contains some of the strongest motives to a holy life. It is one of the best manuals of piety now extant, and can scarcely fail to interest the feelings, and to improve the devotion of every well-disposed reader.

AMERICAN LITERARY AND PHILOSOPHICAL
INTELLIGENCE.

To the Editors of the Anthology.

GENTLEMEN,

In your last number you have mentioned your intention of publishing our account of the late meteor. That account, which originally appeared in the Connecticut Herald, we now transmit to you with some alterations and additions.

We are, Gentlemen, your obedient servants,

B. SILLIMAN.

J. L. KINGSLEY.

Yale College, February 22d, 1808.

On the 14th of December, 1807, about half past 6 o'clock, A. M. a meteor was seen moving through the atmosphere, with very great velocity, and was heard to explode over the town of Weston, in Connecticut, about 25 miles west of New-Haven. Nathan Wheeler, Esq. of Weston, one of the justices of the court of common pleas for

the county of Fairfield, a gentleman of great respectability, and of undoubted veracity, who seems to have been entirely uninfluenced by fear or imagination, was passing at the time through an enclosure adjoining his house, and had an opportunity of witnessing the whole phenomenon. From him the account of the appearance, progress,

and explosion of the meteor, is principally derived. The morning was somewhat cloudy. The clouds were dispersed in unequal masses, being in some places thick and opaque, and in others fleecy and partially transparent. Numerous spots of unclouded sky were visible, and along the northern part of the horizon a space of ten or fifteen degrees was perfectly clear. The attention of Judge Wheeler was first drawn by a sudden flash of light, which illuminated every object. Looking up he discovered in the north a globe of fire, just then passing behind the cloud, which obscured, though it did not entirely hide the meteor. In this situation its appearance was distinct, and well defined, like that of the sun seen through a mist. It rose from the north, and proceeded in a direction nearly perpendicular to the horizon, but inclining, by a very small angle, to the west, and deviating a little from the plane of a great circle, but in pretty large curves, sometimes on one side of the plane, and sometimes on the other, but never making an angle with it of more than 4 or 5 degrees. Its apparent diameter was about one half or two thirds the apparent diameter of the full moon. Its progress was not so rapid as that of common meteors and shooting stars. When it passed behind the thinner clouds, it appeared brighter than before; and, when it passed the spots of clear sky, it flashed with a vivid light, yet not so intense as the lightning in a thunder-storm, but rather like what is commonly called *heat lightning*.

Where it was not too much obscured by thick clouds, a waving conical train of paler light was seen to attend it, in length about 10 or 12 diameters of the body. In the

clear sky a brisk scintillation was observed about the body of the meteor, like that of a burning fire-brand carried against the wind.

It disappeared about 15 degrees short of the zenith, and about the same number of degrees west of the meridian. It did not vanish instantaneously, but grew, pretty rapidly, fainter, and fainter, as a red hot cannon ball would do, if cooling in the dark, only with much more rapidity.

There was no peculiar smell in the atmosphere, nor were any luminous masses seen to separate from the body. The whole period between its first appearance and total extinction, was estimated at about 30 seconds.

About 30 or 40 seconds after this, three loud and distinct reports, like those of a four-pounder, near at hand, were heard. They succeeded each other with as much rapidity, as was consistent with distinctness, and, all together, did not occupy three seconds. Then followed a rapid succession of reports less loud, and running into each other, so as to produce a continued rumbling, like that of a cannon ball rolling over a floor, sometimes louder, and at other times fainter: some compared it to the noise of a waggon, running rapidly down a long and stony hill; or, to a volley of musquetry, protracted into what is called, in military language, a *running fire*. This noise continued about as long as the body was in rising, and died away apparently in the direction from which the meteor came.

The accounts of others corresponded substantially with this. Time was differently estimated by different people. Some augmented the number of loud reports, and terror and imagination seem, in various instances, to have magnifi-

ed every circumstance of the phenomenon.

The only thing which seemed of any importance beyond this statement, was derived from Mr, Elihu Staples, who said, that when the meteor disappeared, there were apparently three successive efforts or leaps of the fireball, which grew more dim at every throe, and disappeared with the last.

The meteor was seen as far south as New-York; and the explosion was heard, and a tremulous motion of the earth perceived, between forty and fifty miles north of Weston. From the various accounts which we have received of the appearance of this body at different places, we are inclined to believe, that the time between the disappearance and report, as estimated by Judge Wheeler, is too little, and that a minute is the least time which could have intervened. Taking this, therefore, for the time, and the apparent diameter of the body as only half that of the full moon, its real diameter could not be much less than 300 feet.

We now proceed to detail the consequences which followed the explosion and apparent extinction of this luminary.

We allude to the fall of a number of masses of stone in several places, principally within the town of Weston. The places which had been well ascertained at the period of our investigation, were six. The most remote were about 9 or 10 miles distant from each other, in a line differing little from the course of the meteor. It is therefore probable that the successive masses fell in this order, the most northerly first, and the most southerly last. We think we are able to point out three principal places where stones have fallen, corresponding with the three loud

cannon-like reports, and with the three leaps of the meteor, observed by Mr. Staples. There were some circumstances common to all the cases. There was in every instance, immediately after the explosions had ceased, a loud whizzing or roaring noise in the air, observed at all the places, and so far as was ascertained, at the moment of the fall. It excited in some the idea of a tornado; in others, of a large cannon shot in rapid motion, and it filled all with astonishment and apprehension of some impending catastrophe. In every instance immediately after this, was heard a sudden and abrupt noise, like that of a ponderous body striking the ground in its fall. Excepting one, the stones were more or less broken. The most important circumstances of the particular cases were as follows:

1. The most northerly fall was within the limits of Huntington, on the border of Weston, about 40 or 50 rods east of the great road from Bridgeport to Newtown, in a cross road, and contiguous to the house of Mr. Merwin Burr. Mr. Burr was standing in the road, in front of his house, when the stone fell. The noise produced by its collision with a rock of granite, was very loud. Mr. Burr was within 50 feet, and immediately searched for the body, but, it being still dark, he did not find it till half an hour after. By the fall, some of it was reduced to powder, and the rest of it was broken into very small fragments, which were thrown around to the distance of 20 or 30 feet. The rock was stained at the place of contact with a deep lead colour. The largest fragment which remained did not exceed the size of a goose egg, and this Mr. Burr found to be still warm to his hand. There was

reason to conclude from all the circumstances that this stone must have weighed about twenty or twenty-five pounds.

Mr. Burr had a strong impression that another stone fell in an adjoining field, and it was confidently believed that a large mass had fallen into a neighbouring swamp, but neither of these had been found. It is probable that the stone, whose fall has now been described, together with any other masses, which may have fallen at the same time, was thrown from the meteor at the first explosion.

II. The masses, projected at the second explosion, seem to have fallen principally at and in the vicinity of Mr. William Prince's in Weston, distant about five miles, in a southerly direction, from Mr. Burr's. Mr. Prince and family were still in bed, when *they heard a noise like the fall of a very heavy body, immediately after the explosions.* They formed various unsatisfactory conjectures concerning the cause—nor did even a fresh hole made through the turf in the door-yard, about twenty-five feet from the house, lead to any conception of the cause.

They had indeed formed a vague conjecture that the hole might have been made by lightning, but would probably have paid no further attention to the circumstance, had they not heard, in the course of the day, that stones had fallen that morning in other parts of the town. This induced them, towards evening, to search the hole in the yard, where they found a stone buried in the loose earth which had fallen in upon it. It was two feet from the surface—the hole was about twelve inches in diameter, and as the earth was soft and nearly free from stones, the mass had sustained little injury, on-

ly a few small fragments having been detached by the shock. The weight of this stone was about thirty-five pounds. From the descriptions, which we have heard, it must have been a noble specimen, and men of science will not cease to deplore that so rare a treasure should have been immediately broken in pieces. All that remained unbroken of this mass, was a piece of twelve pounds weight, since purchased by Isaac Bronson, Esq. of Greenfield, with the liberal view of presenting it to some public institution.

Six days after, another mass was discovered, half a mile north-west from Mr. Prince's. The search was induced by the confident persuasion of the neighbours that they heard it fall near the spot, where it was actually found buried in the earth, weighing from seven to ten pounds. It was found by Gideon Hall and Isaac Fairchild. It was in small fragments, having fallen on a globular detached mass of gneiss rock, which it split in two, and by which it was itself shivered to pieces.

The same men informed us, that they suspected another stone had fallen in the vicinity, as the report had been distinctly heard and could be referred to a particular region somewhat to the east. Returning to the place after an excursion of a few hours to another part of the town, we were gratified to find the conjecture verified, by the actual discovery of a mass of thirteen pounds weight, which had fallen half a mile to the north-east of Mr. Prince's. Having fallen in a ploughed field, without coming into contact with a rock, it was broken only into two principal pieces, one of which, possessing all the characters of the stone in a remarkable degree, we purchased ;

for it had now become an article of sale.

Two miles south-east from Mr. Prince's, at the foot of Tashowa hill, a fifth mass fell. Its fall was distinctly heard by Mr. Ephraim Porter and his family, who live within 40 rods of the place and in full view. They saw a smoke rise from the spot, as they did also from the hill, where they are positive that another stone struck, as they heard it distinctly. At the time of the fall, having never heard of any such thing, they supposed that lightning had struck the ground, but, after three or four days, hearing of the stones which had been found in their vicinity, they were induced to search, and the result was the discovery of a mass of stone in the road, at the place where they supposed the lightning had struck. It penetrated the ground to the depth of two feet in the deepest place; the hole was about twenty inches in diameter, and its margin was coloured blue from the powder of the stone, struck off in its fall.

It was broken into fragments of moderate size, and from the best calculations might have weighed 20 or 25 pounds.

The hole exhibited marks of much violence, the turf being very much torn, and thrown about at some distance.

We searched several hours for the stone, which was heard to fall on the hill, but without success. Since that time, however, it has been discovered. It is unbroken, and exactly corresponds in appearance with the other specimens. It weighs $36\frac{1}{2}$ pounds. It is probable that the five stones last described were all projected at the second explosion.

III. At the third explosion a mass of stone far exceeding the u-

nited weight of all we have hitherto described, fell in a field belonging to Mr. Elijah Seeley, and within thirty rods of his house. Mr. Seeley's is at the distance of about four miles from Mr. Prince's. Mr. Elibu Staples lives on the hill, at the bottom of which this body fell, and carefully observed the whole phenomenon.

After the last explosion, he says, a rending noise like that of a whirlwind passed along to the east of his house and immediately over his orchard, which is on the declivity of the hill. At the same instant a streak of light passed over the orchard in a large curve and seemed to pierce the ground. —A shock was felt and a report heard like that of a heavy body falling to the earth; but no conception being entertained of the real cause, (for no one in this vicinity, with whom we conversed, appeared to have ever heard of the fall of stones from the skies) it was supposed that lightning had struck the ground. Three or four hours after the event, Mr. Seeley went into his field to look after his cattle.—He found that some of them had leaped into the adjoining enclosure and all exhibited strong indications of terror. Passing on, he was struck with surprise at seeing a spot of ground which he knew to have been recently turfed over, all torn up, and the earth looking fresh, as if from recent violence. Coming to the place, he found a great mass of fragments of a strange looking stone, and immediately called for his wife, who was second on the ground.

Here were exhibited the most striking proofs of violent collision. —A ridge of micaceous schistus lying nearly even with the ground, and somewhat inclining like the hill to the south-east, was shivered

to pieces, to a certain extent, by the impulse of the stone, which thus received a still more oblique direction and forced itself into the earth to the depth of three feet, tearing a hole of five feet in length and $4\frac{1}{2}$ feet in breadth, and throwing large masses of turf and fragments of stone and earth to the distance of 50 and 100 feet. Had there been no meteor, no explosions, and no witnesses of the light and shock, it would have been impossible for any person contemplating the scene to doubt, that a large and heavy body had really fallen from the skies with tremendous momentum.

From the best information, which we could obtain of the quantity of fragments of this last stone, compared with its specific gravity, we concluded that its weight could not have fallen much short of 200 pounds. All the stones, when first found, were friable, being easily broken between the fingers; this was especially the case, where they had been buried in the moist earth; but by exposure to the air, they gradually hardened.

This stone was all in fragments, none of which exceeded the size of a man's fist, and was rapidly dispersed by numerous visitors, who carried it away at pleasure. Indeed we found it difficult to obtain a sufficient supply of specimens of the various stones, an object, which was at length accomplished, principally by importunity and purchase.

The specimens obtained from the different places are perfectly similar. The most superficial observer would instantly pronounce them portions of a common mass. Few of the specimens weigh one pound, most of them less than half a pound, and from that to the fraction of an ounce.

The piece lately found on Tashowa hill is the largest with which we are acquainted. Mr. Bronson's is the next in size. The largest specimen in our possession weighs six pounds, and is very perfect in its characteristic marks. Of smaller pieces we have a good collection. They possess every variety of form, which might be supposed to arise from fracture with violent force. On many of them, and chiefly on the large specimens, may be distinctly perceived portions of the external part of the meteor. It is every where covered with a thin black crust, destitute of splendour, and bounded by portions of the large irregular curve, which seems to have inclosed the meteorick mass. This curve is far from being uniform. It is sometimes depressed with concavities, such as might be produced by pressing a soft and yielding substance. The surface of the crust feels harsh, like the prepared fish skin, or shagreen. It gives sparks with the steel. There are certain portions of the stone covered with the black crust, which appear not to have formed a part of the outside of the meteor, but to have received this coating in the interior parts, in consequence of fissures or cracks, produced probably by the intense heat, to which the body seems to have been subjected. These portions are very uneven, being full of little protuberances. The specific gravity of the stone is 3.6, water being 1. The specific gravity of different pieces varies a little, this is the mean of three.

The colour of the mass of the stone is mainly a dark ash, or, more properly, a leaden colour. It is interspersed with distinct masses, from the size of a pin's head to the diameter of one or two

inches, which are almost white, resembling in many instances the crystals of feldt-spar in some varieties of granite. The texture of the stone is granular and coarse, resembling some pieces of grit stone. It cannot be broken by the fingers, but gives a rough and irregular fracture with the hammer, to which it readily yields. On inspecting the mass five distinct kinds of matter may be perceived by the eye.

1. The stone is thickly interspersed with black or grey globular masses, most of them spherical, but some are oblong. Some of them are of the size of a pigeon shot, and even of a pea, but generally they are much smaller. They can be detached by any pointed iron instrument, and leave a concavity in the stone. They are not attractable by the magnet, and can be broken by the hammer. If any of them appear to be affected by the magnet it will be found to be owing to the adherence of a portion of metallick iron.

2. Masses of yellow pyrites may be observed. Some of them are of a brilliant golden colour, and are readily distinguishable by the eye. Some are reddish and some whitish. The pyrites appear most abundant in the light coloured spots, where they exhibit very numerous and brilliant points, which are very conspicuous through a lens.

3. The whole stone is interspersed with malleable iron, alloyed with nickel. These masses of malleable iron are very various in size, from mere points to the diameter of half an inch. They may be made very conspicuous by drawing a file across the stone.

4. The lead-coloured mass has been described already, and constitutes by far the greater part of the

stone. After being wet and exposed to the air, the stone becomes covered with numerous reddish spots, which do not appear in a fresh fracture, and arise manifestly from the rusting of the iron.

5. There are a few instances of matter dispersed irregularly thro' the stone, which are considered as intermediate between pyrites and malleable iron. They are sometimes in masses apparently crystalline, but usually irregular. They are black, and commonly destitute of splendour, but exposed by a recent fracture, they appear like a glossy superficial coating. They are sometimes attractable by the magnet, and sometimes not.

Finally, the stone has been analysed in the laboratory of this college. A minute account of the analysis would probably be uninteresting to most readers, we shall, therefore, give only the result, referring those, who are particularly interested in chemical details, to a paper on this subject, communicated to the American Philosophical Society at Philadelphia.

One hundred grains of the stone taken promiscuously afforded

Sileca	51.5
Attractable brown oxid } of iron	38.
Magnesia	13.
Oxid of Nickel	1.5
Sulphur	1.
	<hr/>
	105.

The excess, instead of the usual loss, arises from the oxygen, acquired by the iron during its solution in acids, whereas in the stone the iron is principally in the metallick state. This circumstance occurred to Howard and Vauquelin in the analysis of the stone of Benares.

In a recent account of some experiments on meteorick stones,

made in France by Mon. Laugier, it is asserted, that there has been found in them a small portion of chrome. These experiments have been carefully repeated several times on the stones which fell at Weston, but no indications of chrome has been discovered. The result in every case has been the oxid of nickel.

The pyrites of these stones consist of iron, sulphur, and nickel. The malleable iron is alloyed with nickel; the black irregular masses are decomposed pyrites; the globular bodies appear to be portions of the stone fused by intense ignition; and the external crust is produced by oxygenizement and vitrification. The magnet takes up a large proportion of the stone, when pulverized, and portions of malleable iron may be separated from the stone so large that they can easily be forged into small bars and plates.*

It remains to be observed, that this account of these stones accords very exactly with the descriptions, now become considerably numerous, of similar bodies, which have fallen in other countries at various periods, and with specimens, which one of us has inspected, of stones, which have fallen in India, France, and Scotland. The chemical analysis also proves that their composition is the same, and it is well known to mineralogists and chemists, that no such stones have been found among the productions of this globe. These considerations, in connection with the testimony, must place the credibility of the facts, said to have

recently occurred in Weston, beyond all controversy.

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Blackstone's Commentaries.

A gentleman is now in town soliciting subscriptions for the Portland edition of "Blackstone's commentaries." The progress of this valuable work has lately been impeded by the destructive fire in that town, which consumed the principal part of the property of Messrs. T. B. WAITE. & Co. the publishers. This calamity has induced them to solicit subscriptions; and we are happy in knowing that many of our most eminent characters have patronized the work. One of the volumes, rescued from the flames, has been shewn to us; and its execution does credit to American typography: and to the attention and accuracy of the publishers. We hope a liberal subscription list will be obtained; not only on account of the merit of the work, but the deservings of the unfortunate publishers.

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ENGLAND.

The Museum of the late Dr. WILLIAM HUNTER has, in the course of the last summer been sent from London, and deposited in the building prepared for its reception, in the university of Glasgow; and the advantages, which the possession of so valuable a treasure will give to that seminary of learning, will be of the first importance. This museum is universally known as one of the most august monuments of the love of science, now existing in the world. In the number, usefulness, and neatness of the anatomical preparations it stands unrivalled. No man can approach the Hunterian Museum without being convinced that no exertion of art, nor experience has been wanting to illustrate and embellish a science, which Dr. Hunter's own studies carried to such a degree of excellence, as to make that metropolis the first school of anatomy in the world. The collection of medals acquired at an immense expence, exceeds that of every other cabinet in Europe, that made by the late kings of France alone excepted. The latter, which before

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* A specimen of the stone may be seen at the *Boston Athenæum*, presented to the institution by Professor Siliman.

the establishment of Dr. Hunter's, was without a rival, can hardly claim a superiority, but in many respects it is confessedly inferior. Dr. Hunter, who was not more distinguished by his profession, than by his knowledge of these treasures, employed himself in conjunction with the learned Dr. Combe, in publishing a part of them in three divisions; one containing the Greek cities, another the Persian, Phœnician, Samaritan, Punick, &c. and the third the Greek kings. The library comprehends most of the early-printed books of the fifteenth century, the rare editions of the classicks, the expensive works of natural history and antiquities, and particularly all the curious and valuable books in medicine. In addition to the printed books there is a considerable collection of manuscripts in all the languages, which are cultivated by men of erudition. The collection of natural history is enriched with specimens of the most beautiful subjects in every class. The class of fossils, and likewise that of corals, and of birds, possess many specimens that are peculiar to this cabinet. The class of shells is ample and elegant, and the same character is applicable to that of insects. There is also a numerous

catalogue of miscellaneous curiosities not reducible to any particular arrangement.

Dr. Halliday has been employed for the last two years, in preparing Memoirs of the life of the late Sir William Pulteney, which are intended to be published in one large volume quarto. It will be accompanied by an engraving of Sir William, after a painting by Raeburn.

FRANCE.

The French appear at present to be actively engaged in agricultural pursuits, especially in introducing into that extensive empire the improved English practice.

The editors of the *Bibliothèque Britannique* are about reprinting the ten volumes, formerly published by them on Agriculture. They have selected from the mass of English publications whatever could be useful to the husbandman in France, or the continent, to which they added the results of the experience of a good practical farmer in France, contrasting them with those described by the English writers. The improvements in the breed of sheep, and the course of crops, have peculiarly engaged their attention, and on these subjects more numerous facts and observations are given than in any other work.

CATALOGUE OF NEW PUBLICATIONS FOR FEBRUARY.

Sunt bona, sunt quædam mediocria, sunt mala plura.—MART.

NEW WORKS.

Secret History; or the Horrors of St. Domingo. In a series of letters, by a Lady at Cape-Francois, to Colonel Burr, late vice-president of the United States. Philadelphia, Bradford & Inskoop. 1808.

Vol. I. of the Trial of Colonel Aaron Burr, on an Indictment for Treason, before the Circuit Court of the United States, held in Richmond, Virginia, May term, 1807; including all the arguments and decisions on all the motions made during the examination and trial, and on the motion for an attachment against General Wilkinson. Pr. \$1,50. Washington, Westcott & Co. 1808.

Volume II. of Johnson's Reports. Price in calf \$6. New-York—Alsop, Brannan, & Alsop. 1808.

A Compendium of the Theory and Practice of Midwifery, containing practical Instructions for the Management of Women during Pregnancy, in Labour and in Child-bed; calculated to correct the Errors and improve the Practice of Midwives, as well as to serve as an Introduction to the Study of this Art for Students and young Practitioners. By Samuel Bard, M.D. &c. Illustrated by many engravings. \$1,25. New-York, Messrs. Collins & Perkins. 1808.

The 1st, 2d, and 3d Nos. of the American Military Library, being a re-

pository of all that is necessary to a due knowledge of the principles and practice of modern tactics, from the first elements of discipline, through all the details of manœuvres, and the combination of every species of troops that constitute armies, particularly adapted to the military of the United States, comprehending the whole of the modern French system of discipline. Illustrated by elegant copperplate engravings. Philadelphia, Wm. Duane.

An Ahiman Rezon for the use of the Grand Lodge of South Carolina. Compiled, arranged, and published by their authority. By Frederick Dalcho, M.D. &c. Charleston; Marchant, Willington, & Co.

An Account of the several Religious Societies in Portsmouth, New-Hampshire, from their first establishment, and of the Ministers of each, to the 1st of January, 1805. By Timothy Alden, jr. member of the Massachusetts Historical Society, &c. 8vo. pp. 40. Boston: Munroe, Francis, & Parker. 1808.

A brief History of the proposed Impeachment of the Governour of Pennsylvania; to which is added, his excellency's message of Jan. 28, 1808, comprising a dignified and satisfactory defence. 8vo. Pr. 31 cts.

A Narrative of the Rise and Progress, with a brief explanation of several subjects, viz. Observations on the practice of the laying on of hands, the scriptural mode of celebrating the Lord's Supper, &c. with remarks on Mr. Wm. Parkinson's past and present conduct, and observations on a pamphlet, entitled the new Theological Scheme detected. By Ebenezer Baptist Church. Also a Letter to Mr. William Parkinson, with a dialogue affixed thereto, by John Inglesby. New-York, Smith & Forman.

The Rights of a Government to the services of its Citizens and Subjects, who have emigrated beyond its territorial jurisdiction, examined with particular respect to recent claims and usages of the British Government. 8vo. Boston. 1808.

A plain Tale, supported by authentic documents, justifying the character of General Wilkinson. By a Kentuckian. Pr. 12 cts.

Divine goodness in afflictions. Considered in a discourse delivered August 9, 1807, communion day, to the West Church, in its widowed state, and also to Mrs. Crocker, a member thereof, and

her children; it being Lord's-day after the interment of her husband and their father, Capt. John Crocker, who died of a cancer. By Jotham Waterman, A.B. V.D.M. pastor of the east church in Barnstable. Boston, Lincoln & Edmands.

The Conquest of the last Enemy; or, a complete victory over death. A discourse, delivered March 9, 1807, at the funeral of Rev. Samuel Foxcroft, A.M. late pastor of the congregational church in New-Gloucester. By Jonathan Scott, pastor of the first church in Minot. Charlestown, S. Etheridge.

A Discourse, before the Society for propagating the Gospel among the Indians and others in North-America, delivered November 5th, 1807. By Eliphatet Porter, D.D. pastor of the first church in Roxbury. 8vo. Boston—Munroe, Francis, & Parker.

A Sermon occasioned by the death of the Rev. Samuel Foxcroft, A.M. First Pastor of the Congregational Church in New-Gloucester, who died March 2. 1807. By Elisha Moseley, A. M. his successor. Portland, J. M'Kown.

A Sermon occasioned by the death of two only children of Philip Hayward, Esq. delivered at Woodstock, Jan. 25, 1807. By Alvan Underwood, A. M. pastor of the second church in Woodstock. Hartford, Lincoln & Gleason.

The Excellency of the Gospel Ministry illustrated. A sermon delivered in Braintree at the Installation of the Rev. Sylvester Sage, November 4, 1807. By Hezekiah May, minister of the second congregational Church in Marblehead. Boston. Lincoln & Edmands.

NEW EDITIONS.

The Lay of an Irish Harp, or metrical Fragments. By Miss Owenson, author of the Wild Irish Girl, &c. 12mo. Price 88 cts. New-York, Ezra Sargeant.

Elements of Logick. By John Andrews, D. D. Vice-President of the University of Pennsylvania. The second edition, much enlarged and improved. Philadelphia, B. B. Hopkins & Co.

The Dramatick Works of Joseph Addison, with the author's Poems on several occasions. 12mo. pp. 226. Pr. \$1. Boston, John W. Armstrong.

The Works of Thomas à Kempis, in 2 vols. 12mo. \$1,50. New-Bedford, Abraham Shearman, jun.

The Wanderer of Switzerland; and other Poems, by James Montgomery.

Third American edition.—To which is prefixed a Biographical Sketch of the Author's Life. 12mo. Boston, Belcher & Armstrong.

Self-employment in secret, left under the hand writing of the Rev. Mr. Corbet, late of Chichester. Charlestown, S. Etheridge.

An Alarm to unconverted Sinners, with divers practical cases of conscience judiciously resolved. By Joseph Allein, late minister of the gospel at Taunton, Somersetshire. Charlestown, S. Etheridge.

Anecdotes, historical and literary ; or Miscellaneous Collection of curious and striking passages, from eminent modern authors. First American edition. 12mo. pp. 320. \$1,12 boards.—Boston, E. C. Beals. 1803.

The Pleasures of Love ; being Amatory Poems, original and translated from the Asiatick and European Languages, by G. W. Fitzwilliam, Esq. embellished with an elegant engraving. First American, from the second London edition. Boston, Belcher & Armstrong, price 87½ cts. boards.

WORKS IN THE PRESS.

Military and Political Hints ; by Col. Ja. Amelot De Lacroix, humbly submitted to the Hon. the members of Congress, and the general officers of the militia of the U. S. Digested and translated by Samuel Mackay, late professor of the French language in Williams' college. Boston, Etheridge & Bliss. Greenough & Stebbins, printers.

In the press, and will soon be published by John West, Boston, "Reports of cases adjudged in the court of King's Bench. By Henry Cooper, Esq. Barrister at Law of the Middle Temple, with notes and additions ; by an eminent attorney of this country.

Belcher & Armstrong, of this town, have in the press, the works of Thomas Gray, containing his Poems, and correspondence with several eminent literary characters. To which are added, memoirs of his life and writings, by W. Mason, M. A. from the third London edition, to be comprised in 1 volume 8vo.

Andrews & Cummings of this town, have in the press, a Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years ; the Papal and Mahomedan apostacies ; and the restoration of

the Jews. By the Rev. George Stanley Faber, D. D. vicar of Stockton-upon-Tees. This work is reprinted from the 3d London revised edition, and will contain upwards of 600 pp. 8vo. Price to subscribers in 1 vol. \$2,25 boards ; in 2 vols. \$2,50 boards.

Munroe, Francis, & Parker, have in the press "Hymns, selected for the use of Trinity Church, Boston ;"—and Collections of the Massachusetts Historical Society, Vol. X.

The Wild Irish Girl ; a national tale, by Miss Owenson, author of the Novice of St. Dominick, &c. 12mo. 4th Amer. edition. Boston, J. Greenleaf.

Messrs. Belcher & Armstrong, of this town, have in the press Poems by Robert Treat Paine jun.

Thomas & Andrews have in the press new editions of Morse's Geography abridged, Pike's Arithmetick, and other copyright books.

Oliver Lyon, of Troy, N.Y. has in the press "The Horrors of Slavery."

Messrs. Russell and Cutler, have completed the second volume of the "Ladies' Cabinet of Polite Literature," which will be ready for sale in a few days.

WORKS ANNOUNCED.

Lincoln & Edmands, of this town, propose publishing by subscription, "A Spiritual Treasury for the Children of God : consisting of a meditation for each morning and evening in the year, upon select texts of scripture, humbly intended to establish the faith, and influence the practice of the followers of the Lamb. By William Mason, Esq." This work will consist of 2 volumes, of 280 pages a vol. 12mo, price to subscribers \$2,25.

Messrs. Birch & Small, of Philadelphia, have issued proposals for publishing by subscription the whole Works of James Henry Bernardin de St. Pierre, translated by Henry Hunter, D. D. author of Sacred Biography, and translator of the works of Lavater. With the addition of a large body of Original Notes and Illustrations, by Benjamin S. Barton, M.D. of Philadelphia. This work will be in 3 handsome 8vo volumes, embellished with five engravings, executed in the best manner, at \$9 to subscribers.

Erratum.—In a part of the impressions of the first p. of the Remarker, line 1, for 'motion' read 'emotion.'

THE EDITORS' ADDRESS

TO THE PUBLICK.

THE Editors of the Anthology have so repeatedly solicited the attention of the publick, that it is not without hesitation that they again ask its indulgence. The circumstance, however, of a change of their printers, seems to offer a favourable opportunity ; and the liberal establishment on which the work is now placed, seems to call for some exertions on their part to justify them in accepting it.

It is not our intention to complain of neglected genius, or to accuse the world of want of perspicacity, for not discerning our merit. We venture not to say that our patronage has not equalled our deserts. Of this, however, the publick will judge, when it is told, that our receipts have never much exceeded the necessary expenses of conducting the work. But this is not our plea. Our patronage, if not extensive enough to flatter our vanity, has been of a kind to content our ambition, and personal remuneration we never required, or would accept. The ground, on which we feel justified in making our request, is, that we do not beg for ourselves, but for the Athenæum, to which, after the necessary expenses are deducted, all the profits of the work are faithfully devoted. This is a plea, which excuses our request, and would, we think, authorize the importunity of the most sturdy mendicancy. He who gives us his subscription, is secure of not throwing away his money ; for, however worthless he may find the Anthology, he is certain that he will contribute to the prosperity of an institution, which, we venture to foretel, will become the honour and pride of our city.

But we will not affect more humility than we feel. We are not willing to think, that the Anthology is altogether unworthy the patronage of the publick. The objects, to which it is devoted, however imperfectly attained, are all honourable. We have the feelings of men, who think themselves not unworthily employed. Our literary chivalry is honest, and, we hope, harmless ; if it be not either useful or wise, and if our exploits in the republick of letters have gained us no renown, it is not, we are persuaded, because there are no monsters there to be quelled. We seriously think that a work cannot be perfectly contemptible, which is supported by men, certainly above venality, who, if they do not deceive themselves, are desirous of raising the reputation of American literature, and who are pledged to no party in religion or politicks, though, indeed, having their opinions on both, as every man must have, who loves his country and his God. But, after three years labour, the publick have the means of forming a judgment, which our representations cannot alter or avert. If the decision is against us, we can appeal to no other tribunal. If we have not yet gained any claim to favour, it is hopeless to attempt to obtain it now by confident assertions or magnificent promises. Without any more observations then, we throw ourselves on the goodness of the publick, and request a larger share of its favour, than we have hitherto received ; repeating only, that he who subscribes for the Anthology, may have the feelings of a patron of the Athenæum.